

# The Catholic Educational Review

JANUARY, 1936

## ARCHBISHOP CURLEY BLESSES NEW MODEL SCHOOL

His Excellency, the Most Reverend Michael J. Curley, in blessing the new Model School at Catholic Sisters College, Sunday, November 24, declared it to be one of the most important functions at which he has officiated as Archbishop of Baltimore.

The Model School, which supplies a long felt need at the Sisters College and the Catholic University of America, will afford opportunities for practice teaching under competent direction. In the future students going on for degrees in Education will have the advantage of training in the best contemporary methods of teaching. At the same time, the School will serve as a means of making careful and controlled researches in curriculum materials for the Catholic elementary school. The purpose of such studies will be to discover ways and means of reducing the theory of Catholic education to practice and thus to instill in the children the fundamentals of true Christian culture. From this point of view it is hoped that the Model School at Sisters College may render real service to Catholic education throughout the country.

The School is the result of the planning of the Rt. Rev. Msgr. Patrick J. McCormick, Acting Rector of the Catholic University and Dean of the Catholic Sisters College. It is under the direction of the Rev. Dr. George Johnson, Associate Professor of Education at the Catholic University, Director of the N.C.W.C. Department of Education, and Secretary General of the National Catholic Educational Association. Sister Mildred, O.S.F., who for a number of years has had charge of the courses in teaching methods at Catholic Sisters College, is Principal.

The School, only one unit of which has been completed, was designed by Dr. Frederick B. Murphy, Head of the Department

of Architecture at the Catholic University. The best features of modern school architecture have been incorporated in the building and all equipment is in accordance with tested standards for the elementary school.

The results that have been secured since the Model School was opened at the beginning of the present school year are rich in promise. All who have had an opportunity to observe what has been accomplished in such a short time are enthusiastic about this new addition to the facilities of the Catholic University.

Archbishop Curley, in blessing the Model School, said in part:

"During the past fourteen years as Archbishop of Baltimore, I have officiated at the blessing of many new school buildings. Most of them have been very large. Some of them accommodated as many as sixteen hundred and eighteen hundred pupils. I do not think that any of them was as small as the school which we have blessed this afternoon, but I want to say that the blessing of this little school this afternoon is one of the most important functions at which I have officiated as Archbishop of Baltimore. Other schools, and as I have said larger ones, in the cities of Washington, Baltimore and other parts of the Archdiocese, serve parishes and local community needs. They have, it is true, a most important purpose to serve. The school which we have dedicated today is, however, a little school with a big field of service. Its influence will reach out into every state in the Union. It will be of national importance.

"No one questions the need of a real model school for such an institution as Sisters College. Theory is useful but it is always in need of practical application. Our Sisters preparing for service in the Catholic schools throughout the Nation must learn the practices of teaching; here they will have, first of all, the benefit of observing actual teaching by expert or critic teachers; they will, in their turn, take their places in conducting class; they will learn how to teach by teaching, so that, while imbued with the principles of sound theory, they will be versed in the best approved practices.

"At this point I want to pay public tribute to Monsignor McCormick, the Acting Rector of The Catholic University of America and one of our distinguished scholars, who has written *The History of Education* and of whose planning this model school is the result. I believe that this is one of Monsignor McCormick's finest services in his many years of devotion to Catholic education. He has been identified with Sisters College from its beginnings and no one is more familiar with the problems of this institution or more concerned with its welfare. The Sisters College is, I believe, of supreme importance because it is

a phase of university work which reaches down into the elementary schools and exerts its influence up through the high schools and even into colleges.

"I became Archbishop of Baltimore and Chancellor of The Catholic University of America in 1921, and in June of 1922 I presided at the Commencement exercises of the University. When the exercises were over, good Bishop Shahan, who was then Rector, told me that there was to be a second Commencement. I asked him where. He said, 'At the Sisters College.' So I came over to the Sisters College and we had a second Commencement, the Sisters coming up almost apologetically to get their diplomas. Well, all that was changed, and there were many who were surprised, even astounded, when at the Commencement of the following year the Sisters, their names being called, mounted the perilous stairs leading to the stage in the Gymnasium Building and came forward like the other students of the University to obtain their degrees. One prominent gentleman of this city, a man not of our faith, said to me: 'Archbishop, I had no idea your Sisters took degrees like this.' I told him these were only the Sisters teaching in the elementary schools, and left him to surmise what those teaching in high schools and colleges would be expected to have in the way of academic qualifications.

"Where the Sisters College is concerned, I want display. There is to be no keeping of the light under the bushel. By that I mean I want those outside the Faith to know that our Catholic Sisters are well qualified by normal and college training to teach not only religion but all the other subjects in our elementary and secondary schools.

"I would like now to address a word to the parents of the children who are attending the Model School. The children are not here now, but they should be. After all, they are the most important people in this ceremony and they should be present here as well as in the school. But, however, I would like to say to the parents that some people, hearing the name 'model school' may possibly get the idea that it is a school where children are experimented with, as scientists experiment with guinea-pigs. They may think it is a sort of laboratory or clinic, but nothing could be farther from the fact. Here the children receive the advantages of the best thought in education. You parents are privileged to be able to send your children to this school; you have a marvelous advantage over parents anywhere else in the Archdiocese. I know of no other school where the children have the opportunity of growing up in a university atmosphere, where they have the advantage of knowing and associating from early age with great Catholic scholars and educators; so you are to be considered highly privileged and fortunate.

"This little school, in my judgment, is going to make history. It will be of immediate service to Sisters College and the University but, since our Sister students, our priests and lay students of the University return to all parts of the country, the best in Catholic education which the University can devise and endorse will be demonstrated here and extended to the schools and school systems of the country. And so, in conclusion, I would like to extend my thanks to Monsignor McCormick, the Acting Rector of the University and Dean of the Sisters College. I extend my thanks, also, to the Faculty of the Model School and to the Catholic Sisters College, for after all (and this is no new assertion by me) I believe that the Sisters College is doing the greatest service to Catholic education rendered by any Faculty of the University; it is, I believe, the most important part of the Catholic University."

Assisting Archbishop Curley in the blessing of the school were Monsignor McCormick, the Rev. Dr. Johnson, the Rev. Dr. Edward B. Jordan, Associate Professor of Education at the Catholic University, and the Rev. Leo L. McVay, Instructor in Education at the University.



## A RETROSPECT OF TWENTY-FIVE YEARS

Although the need of a review which would worthily represent the interests of our Catholic schools had long been felt, and although the project of founding one had been considered at several meetings of the Catholic Educational Association, it was not until 1910 that a definite project was launched to establish such a publication. In the fall of that year announcement was made by Monsignor Shahan, then Rector of the Catholic University, that, in accordance with the general policy of the University to advance in every way Catholic educational interests, serious consideration was being given to the proposal to publish a review which would deal with the various problems and aspects of education from the Catholic viewpoint. This announcement was most favorably received. Among the first to express his pleasure and endorsement was the Most Reverend Diomedé Falconio, the Apostolic Delegate, who wrote:

"The usefulness and even necessity of a publication of this kind will be readily apparent to any one who sufficiently considers the importance of all real educational work and who is conversant with the great advances made of late in this field under specifically Catholic auspices. The excellence, moreover, of the new periodical is already assured by the fact that it is under the care of the authorities of the Catholic University, who have already given ample proof of their erudition and prudence and who, I am confident, will conduct the magazine in a manner to insure its permanent success. THE CATHOLIC EDUCATIONAL REVIEW will, therefore, supply a real need in a most efficient manner; and I accordingly recommend it earnestly to all who have the further advancement of Catholic educational agencies at heart."

A later statement from the University announced that the plans were completed for the appearance of the REVIEW as a monthly periodical in January, 1911, under the direction of the Department of Education and with the Reverend Dr. Edward A. Pace and Reverend Dr. Thomas E. Shields as editors. It was projected as a review which would discuss important movements in education, provide articles on educational history, administra-

tion and methods, discuss current topics, and critically review current educational literature. A list of writers had been secured from our foremost Catholic educators in universities and colleges and from among those engaged in administrative work. It was promised that in the selection of material, special attention would be given to the needs of our Catholic teachers. "The REVIEW aims," so it was stated, "to assist them by showing the connection between principle and practice, by bringing to their attention each improvement in method and by offering them standards of criticism which will enable them to discover what is of real value in the various educational theories or movements of our age."

The initial number of the REVIEW carried as its leading article "The Papacy and Education" by Dr. Pace. Other articles were "The Pastor and Education" by Monsignor Shahan; "Jesuit Education in America" by Father Swickerath, S.J.; "The Teaching of Religion" by Dr. Shields; and "The Playground Movement" by Reverend John J. McCoy. Separate departments provided for The Survey of the Field, Discussion, Current Events, Reviews and Notices. This first number was enthusiastically received. Cardinal Gibbons wrote: "The appearance of the CATHOLIC EDUCATIONAL REVIEW has been a source of great pleasure to me, for I realize that this review is to become a powerful influence in the cause of Catholic education." Archbishop Keane of Dubuque, the first Rector of the University, in sending his congratulations, said of the REVIEW: "Such a guiding voice from our educational center was needed throughout the land and I bless and thank you for sending it forth." Archbishop Glennon of St. Louis wrote: "I have found the REVIEW to be most excellent in its make-up, but perhaps a little in advance of the field it hopes to be of service in. I wish it great success and cordially commend it." Endorsements similar to these came from members of the Hierarchy throughout the country. Catholic periodicals and newspapers also welcomed the new publication. Among the diocesan journals, *The Catholic Transcript* of Hartford, which might be selected as typical of the rest, after discussing the need of such a review, stated:

"With the growth of the parish school system came a corresponding demand for an authoritative pronouncement of the Catholic notion of pedagogy and of educational ideals. While

the pedagogical department of the Catholic University has been doing this work very efficiently for its own students, it has not been able to reach the vast body of Catholic teachers throughout the country. The REVIEW will afford this opportunity. . . . The first number of the REVIEW is an earnest of good things to come. The Right Reverend Rector of the University, Monsignor Shahan, has an inspiring article on 'The Pastor and Education'; Father Swickerath, the Jesuit authority on education, writes on 'Jesuit Education in America'; a neighbor, Father McCoy, contributes a paper on 'The Playground Movement,' in which he has been much interested; while Doctors Pace and Shields write on topics on which they are very much at home, viz.: 'The Papacy and Education' and 'The Teaching of Religion.' The REVIEW deserves the encouragement of every Catholic engaged in the education of the young."

In looking over the accumulated volumes of these twenty-five years one finds that the professors of the Department of Education and other departments of the Catholic University have formed the largest group of contributors to the REVIEW. The list of writers, however, includes many members of the American Hierarchy. Among them may be mentioned Cardinal Gibbons, Cardinal O'Connell, Archbishop Dowling, Archbishop Curley, Archbishop McNicholas, Bishop Shahan, Bishop Schrembs, Bishop Turner, Bishop E. D. Kelly, Bishop Edwin V. O'Hara, Bishop Alter, and Bishop Ryan. It also includes representative Catholic educators of our leading institutions, officials of the National Catholic Educational Association, Diocesan Superintendents, Community Supervisors, and teachers from all types of Catholic schools.

And in reviewing some of the accomplishments of this twenty-five year period one notes that the REVIEW has promptly made known the publications of the Holy See in reference to education. The entire Encyclical of His Holiness, Pope Pius XI, on "The Christian Education of Youth" appeared in the REVIEW. Authoritative announcements of the Hierarchy have appeared in its issues. The Joint Pastoral of the Hierarchy of the United States in 1919 was printed in the various numbers from January to December, 1920.

The policy of the REVIEW to view education in its largest sense is shown by the variety of subjects treated in the accumulated volumes. Articles on the various religious orders that have

played such a large part in the development of Catholic education in our country have regularly appeared in the REVIEW. Among these may be mentioned: "The Christian Brothers in the United States"; "The Institute of Notre Dame of Namur"; "The Sisters of Providence in Indiana"; "The Work of the Grey Nuns in Buffalo"; "Jesuit Education in America"; "The Educational Work of the New York Sisters of Charity," and historical studies on many other teaching communities.

No subject has been so much discussed as the teaching of religion, and this in reference to elementary, secondary, and higher education; while problems connected with administration, supervision, teacher training, curriculum, and extra-curricular activities have all found place. The new movements in education represented by the junior college, the junior high school, vocational guidance, mental hygiene, the training of the under-privileged have been dealt with and especially the more technical aspects of methods and procedures. Many of these articles have been reprinted as monographs and dissertations, and in some notable instances have later been issued in book form.

The REVIEW has always been watchful of efforts made in Congress and State legislatures to pass bills inimical to Catholic education. Bills proposed for Federal control, such as the Smith-Towner Bill, the Curtis-Reed Bill, the Capper-Robsion Bill, have been discussed in many issues. Arguments against their passage were presented by competent authorities. The same attitude of vigilance was displayed against State legislation harmful to Catholic school interests. The Oregon School Case and the Michigan Controversy are examples of the types of State legislation of national importance discussed in this publication during the past decade.

The work of various committees engaged in national investigations has been carefully studied and explained in articles written especially for the REVIEW. Among the reports thus presented were: The Classical Investigation on the Condition of Latin and Greek Studies in Secondary Schools (1921 to 1925); The National Committee on Mathematical Requirements of the Mathematical Association of Pennsylvania (1922); and The National Survey of Secondary Education (1934).

Readers of the REVIEW have been kept informed of educational

conditions in foreign countries. One of the first articles published in 1911 was on the subject of "The Struggle for the Christian School in France." The importance of contemporary education has been stressed since then with articles on England, Germany, Spain, Poland, Lithuania, New Zealand, and other countries.

This publication has always been closely associated with the activities of the National Catholic Educational Association, an organization that antedates the REVIEW by only a few years. The annual meetings of the Association have been reported since 1911 and noteworthy papers read at these meetings have been frequently published in the REVIEW.

Perhaps it should be especially noted that many of the movements which the REVIEW advocated or supported have now become firmly established and are no longer in need of propaganda. The question of adequate training for our Catholic teachers in the elementary and high schools was not twenty-five years ago as well agreed upon as now. Before the Catholic University opened its summer school in 1911, the first university summer school under Catholic auspices in our country, and before the Catholic Sisters College was established (1911), no provision was made beyond normal school training for this important phase of education. Since then literally hundreds of summer schools have sprung up and Catholic universities and colleges have very generally opened their doors to our Catholic women teachers and especially the Sisters.

Similarly the movement for the professional training of our Catholic school superintendents. While the Department of Education of the University was already training priests for this office, the percentage of dioceses with trained men was comparatively small. Today it is fairly well accepted that the men chosen for this career are to be given some years of preparation for this important work. The REVIEW took more than one occasion to bring the necessity of such training to the attention of the diocesan authorities, and, we believe, with good effect.

The timeliness of some of the subjects discussed may be instanced by the fact that motion pictures were treated as early as 1913, and some of the articles of recent years on this topic have been widely quoted and reproduced.

In looking backward and reviewing some of the accomplishments of these twenty-five years, which a retrospect naturally brings forth, the REVIEW has no intention of resting on its laurels. It has too real a consciousness of its limitations and its inability to meet all the demands made upon it. It is, however, heartened by the attainment of its Silver Jubilee, and looks confidently to the future, hoping with the generous support of its clientele to render the educational cause it represents faithful and unstinted service.

PATRICK J. MCCORMICK.



## AMERICAN COLLEGES AND CHARACTER <sup>1</sup>

Nations are builded of men. Civilizations are temples of which the stones are living and striving and yearning hearts! And only human hearts may know the glory or the pain born of yearning! Cultures have come and grown, and cultures have passed away in the history of man's striving—but only in the history of man. Whatever else of growth and development, of might and majesty, of order and beauty man may share with the other orders of being, in the midst of which he has his dwelling place, this is his prerogative, that he is the only material of which cultures or civilizations or nations can be moulded.

The reasons for this are two, or rather they are two components of one adequate reason, since neither of them could exist alone. The first is that though other bodies may exercise the glory of conscious life, may know and enjoy, their knowledge is tightly hemmed in and confined within the narrow realm of the factual. With man knowledge may peer through this veil of the factual. It may breathe with the very breath of reality itself. His daily bread may be knowledge leavened with that which makes it wisdom. The second reason is that he alone, of all the beings which his life contacts, can mould and fashion all other things to his ends as well as mould and build himself. He is the master, if he wishes, not only of his surroundings and the creator of his world, but in a true sense also of himself.

There is a part of him which is perishable as are the kingdoms of lesser dignity. There is that in him which is as caducous, as fragile as clay. It is clay! But that is not the whole of him or of his destiny. And the secret of times and empires, of civilizations and cultures, and of triumphs and defeats lies right there, in that he may build of and for his clay. And the building shall molder and melt away, as perishable as the clay whereof he builded it. Or, he may build of and for the eternal and undying hungers of his spirit and so mould that which is more enduring than time. That which meets the hungers and strivings of his clay, like it, comes and goes. It has its day and

---

<sup>1</sup> Convocation Address, Fordham University Convocation of All Faculties, May 12, 1935. Reprinted with permission from the author and Fordham University Press.

passes forever. That which meets the hunger of his spirit? Gather from his past history the part of his heritage which has endured. You will find it is fashioned to beauty and grandeur. It is art and it is glory and it is the fullness of life. It is fashioned of sacrifice, of mastery and of valor; it is fashioned of thought which glows with the light of vision and understanding. It is the fruit of a knowledge which has shed the brutish swaddling clothes, and touched by the alchemy of absolute and unshakable truth shines through the ages in the glowing raiment of wisdom. Man may achieve because, like God, he may dare to be wise. Knowledge which does not mature to wisdom denies man this proper divinity within him. Only wisdom builds that which is eternal. Only wisdom can mould a man. Only of men shall a true nation, a lasting culture or an enduring civilization be fashioned. And character is the measure of a man! There is no other.

In this day of a thousand voices raised to question the lasting qualities of our national life and even of Western civilization, we may well ask: Are we building with that which promises survival? Are we building with rugged strength to repel the destructive forces which have always beaten against the works of man? The question might be worded thus: Are we still building men and moulding character?

That question has been asked by implication in two recent papers. These papers are contained in the Twenty-ninth and Current Annual Report of the Carnegie Foundation for the Advancement of Teaching. In one, Doctor Henry S. Pritchett, President Emeritus, bemoans some tendencies in our present spirit of government against which he warns in the words: "No government can lift from the shoulders of the individual his responsibility to meet the risks of civilized life without destroying that spirit of independence and manliness which is the vital principle of a republic." He might have added, of any government. In the other, Doctor Walter A. Jessup, the President, considers the survival of colleges, declaring that "many of them will lose ground and some of them will disappear. Many of them will be unable to get on without the spur and whip of specific and more or less mechanical standards to which they have become accustomed. . . . Survival will be conditioned by intelligent leadership, high morale and the courage to be sincere

with the students by selecting and educating them only in the field of institutional competency and in that field doing a genuine and significant job."

We find in these quotations a doubt voiced concerning two agencies necessary for man's well-being. A doubt of the effectiveness of governmental measures to build a nation and a doubt of the efficacy of our education to build manhood, for the failure of higher learning will necessarily pass down through the whole field of education.

These two, government and education, are linked in this work by nature's welding. For, though man finds within himself forces by which he may meet and conquer all the adverse slings and arrows of fortune and build himself a lasting city, those same forces may likewise work his undoing. Nature has not fitted us with the equipment found in the kingdom of the brute, innately adequate to the accomplishment of the best within us. To us that comes only through training. Unlike the brute; we are complexes of forces which can clash and war upon each other and so dissipate the very possibility of achievement. By them man may be well or ill-disposed because they of their nature can be variously disposed toward various objects, some of which make for well-being and some for ill. And so it is that in the adjustment of each to each and all to the perfective good of the whole man which they compose lies the key for the successful achievement of all that is worth while in human endeavor.

That is what education is in its proper and only adequate sense. For the development by which these latent powers are matured to the fruit of manhood the State must look in the modern complexity of life not only to the home, but in large measure to the colleges and universities. They are the necessary helpmate of the State. Moreover, the State has a right to expect that the colleges—some of which she leaves tax-free, others of which she supports by government funds—should be helpful, certainly not harmful. The State has a right to expect that they should supply the nation with the developed man, the stones fitted and fashioned for the building not made with hands. The State can ask no less.

If the American College is failing to discharge this duty it is not because she has been a willing traitor. One glory must be granted her. She has been earnest almost to the point of

fanaticism. In the work of higher education she has multiplied equipment, extended surroundings, refined and amplified physical apparatus, poured out huge sums of money. Better still, earnest and ardent men, seeing in her cause the opportunity for service, have taught with inspiring enthusiasm and unflagging devotion. Spiritual resources have been expended lavishly so that the young have been fired to emulate as students the dedicated lives of teachers marked by an unselfish scholarship instant in the pursuit of learning. By and large, the growth of the American College has been one watered and fostered by intense devotion to intellectual training. That, in the estimation of all, is characteristic of the life of the American College for the last fifty years.

In the face of all this, why do we find the judgment being passed by these devoted men themselves that the fruit of it fails to warrant the vast outlay? Why do we find voices asking whether they are to survive or not? What does Doctor Jessup mean when he says that only those colleges which know their function and do a "genuine and significant job" will go on to survive the general test to which all are subjected in a time of crisis and of financial stringency and economic disaster?

It is my purpose to try to answer wherein the weakness lies, and by an analysis of that failure and of its cause to restate in a simple formula, if I can, the job and the spirit of its doing which alone can justify the very existence of the American College with the expenditure of human life and the lavish outpouring of huge resources which its survival entails.

The college is rightly the home of the man in the making! If it does not understand clearly that goal and objective of its endeavors it ceases to be a capable instrument. It still remains a truism that the proper study of mankind is man. The proper purpose of higher learning, as of all education, must ever be the fuller living. It is the making of the fullest measure of a man humanly possible. It may not make its objective merely research, if that costs us the true interpretation of human living. It may not foster method for method's sake, if devotion to method gives wrong values to thought and to the content of prevailing ideas. It dare not be knowledge for knowledge's sake wherein consistency of theory is allowed to flaunt on the

stage in borrowed trappings which belong only to true wisdom. Such development deprives the student of the power to estimate rightly the value of the ideas which are the fruit of wisdom. It strips him of a proper interpretation of reality and of self. It may not, even by silence, give wrong emphasis to the content of human knowledge, for the planning and the prosecution of a man's life depend on the relative value his judgment gives to the various objectives towards which he strives. His judgment of those relative values depends much on the coloring given to them by the emphasis and even by the silence in regard to them by which he has been habitually impressed. All of this is true since development may be unsound as well as sound. Wrong methods and wrong emphasis will be the necessary consequence if we either lose sight of that truth or fail to vision and understand in what sound development consists and what is the best in human living. And it may be well to note that, though God or human law may forgive the mistakes of ignorance, nature never does!

For fifty years there has been a tendency to wrong emphasis permeating the atmosphere and spirit of many institutions of higher learning, a wrong emphasis which leads to four paradoxes. In the first place, no one can deny that the immediate objective of education stressed and stressed again has been the utilitarian one. Right enough. We are a practical people. And education must be practical. But the utility motif in our program has almost begun and ended with the preparation of the student to meet the economic necessities of himself and of the social units to which he belongs. Only the overemphasis of this motif could bring into existence, either in a teachers' college or anywhere else in the world, Snedden's *Economic Determinants of the Objectives of Education*.

In the same spirit specialization has been stressed and the narrowing of the student's field of intellectual training. Research resulting in mere compilation and systemization of factual data has been cultivated, and all this has been begun before the mind so formed had been endowed with the breadth of knowledge which would give power to interpret the value of the mass of information so painstakingly gathered. This is a wrong emphasis because it is the beginning of a dissolution of man. Livelihood is a necessary objective, but the making of a livelihood is only

one of the roles in which man must play his part; it cannot be the whole of living. It is a paradox to fit man for a livelihood if by that fitting he is unfitted to live!

A second wrong emphasis has been in the pursuit of positive scientific knowledge. This overemphasis has created a tendency to ignore, if not to deplore, knowledge that does not bear the earmarks of the scientific method. I will not pause to discuss what is obvious, namely, that to subordinate ends to means is the part of folly. This exaggeration of the place and value of method in human learning at the expense of content has given birth to a second paradox. I may put it this way. The spirit of science and of scientific research is a laudable response to a natural law of thought by which we are impelled to try to reduce multiplicity to a simplification which unity gives. Yet my point is, that by exaggeration of the application of that law science has broken the bonds of union between, and lost sight of the subordination and correlation of, the complex tendencies which are man. The paradox is that in trying to reduce all phenomena to a unity it has destroyed our conception of the unity in the powers of man himself, where the parts can properly operate only as parts subordinated to the man as a whole. It has broken that unity by treating man as a knowing machine to the neglect of other tendencies which must be developed in harmony with his intellectual training. There is a graver destruction wrought by it because of the more compelling grandeur of another unity which it has broken. It has destroyed the very unity it sought, the unity of truth possessed! Searching for unity in our knowledge of things we have destroyed man's conception of the bond by which all things are linked in a unity of origin, of destiny and of oneness of truth. Even the truth we possess by it is possessed out of perspective, with wrong dimensions and wrong proportions, and to that extent it is untrue; it is error; it is not knowledge.

To do that is to do neither a genuine nor a sincere job. The need to correct the mistakes in higher education which this wrong emphasis has developed is recognized in the words of Professor Merriam, of the University of Chicago, addressed to the Centennial Convention held in 1932, at New York University, on "The Obligation of Universities to the Social Order." "It is a responsibility of the university," he declared, "to make



certain that science as a method, with its results, is brought into its true relation to other phases of knowledge."

The third point of emphasis, which I suggest is a wrong emphasis, has to do with ideas. The history of man has been one of a restless seeking after truth. Human minds have with brilliant endeavor through the centuries tried to pierce the seeming of things that they might interpret man and the universe of which he is a part. Much of that endeavor, brilliant and clever it is true, has ended in a failure to add to the sum of man's wisdom. The results of those endeavors, in so far as they reach the dignity of a system of thought, we call philosophy. It would be strange if in that long history of groping, wherein man is faced by a thousand questions concerning the meaning of things and wherein he must strive to bring them into a unity of understanding, both self-consistent and satisfying, it would be strange, I repeat, if there had not risen various systems of philosophy. Indeed it has been so.

Some misinterpret and misrepresent what things are. Such systems, however brilliant, however rich in the marks of genius, must be damnable. For in our interpretation or in our misinterpretation of man and reality are imbedded all the mainsprings of motive by which we steer our course and by which we build for weal or woe. Ideas, in this sense, are the dynamos of human effort by which we surpass the brute and by which alone we can build our lasting city. Ideas set for us standards, values and the impelling force of motive to give those standards and values effectiveness. They can be, and have been in man's history, more destructive than all the wars ever waged. They cannot therefore be treated as a matter of indifference. To propose them as all of equal value or to make the measure of their value the brilliance or the genius of their conception is to ignore the tremendous power within them both to enslave and to set free. They lift us beyond the shackles of time because they lead us beyond the factual into the light of unfailing truth, or they condemn us to a level below the brute world and lead to a darkness in which we perish. Those we embrace must be sound! So alone can they give us wisdom. They must be compelling! So alone do they give us vision. They must be fraught with dynamic energy! Only so can they give us power that leads to the valiant life.

This third wrong emphasis comes from treating ideas and systems as a matter of merely academic interest. The attitude of the American College has largely been to measure them by their brilliance and not by their truth, when it has not reduced them all to a dead level of importance. That, I suggest, is the pursuit of the history of man's thinking at the cost of failure to impart to the student the power of thinking. This massing of information about ideas in an immature mind is the informing of a mind to the neglect of its forming! It is the implanting of ideas to the destruction of ideals. It is the divorcing of knowledge from every value that gives knowledge worth. It is the breaking asunder of another link of union, that which unites man's knowledge to action and to achievement, and it deprives man's mind of truth which is its proud objective. Such a policy necessarily results in leaving man stripped of all the principles by which he may plan wisely, and with vision, the way of achievement, and it leaves him empty of the power to walk that way with valor. To leave him so naked is to rob him of that which makes him truly a man—character. For character consists in the indissoluble wedding of vision with valor!

One has only to read the catalogues of the modern American College to see that these are the objectives pursued with an almost exclusive emphasis. Almost every step taken for a generation in the development of methods and the requirements in curricula has been calculated to perfect and make uniform the more general spread of that accomplishment among the students. We have been intent on the making of scholars. We have changed, or attempted to change, the material of nations and of civilizations!

It is not a fact that in seeking knowledge we must be fearful of truth. The third weakness just analyzed would have that a fact. Yet it is only the necessary and logical outgrowth of a fourth wrong emphasis and a fourth paradox. I mean the wrong emphasis and the paradox of a silence that is more loud-toned than all the speech of men. It is the negation of value by the mere refusal to affirm or even to consider that value! It lies in the emphasis given to many things of little import by constant treatment of them and by zeal for their pursuit, while matters of greater value and moment are damned by silence. These are ignored as if they were only the stuff of which dreams

are made, and as unreal. Carry that policy through consistently before the opening mind of youth and youth will grow not to ignore but to deny the validity and the reality of all the field to which that silence is applied. Such a silence has been maintained with regard to absolute and fundamental truths without which no proper interpretation to man of himself and of his relation to all things else is possible. It has been maintained in regard to the possibility and the prime necessity of a moral integrity by which his conduct is, and is known to be, a matter of his own responsibility and within the power of his own mastery. It has been maintained with regard to truths which first emancipate his knowledge from the shackles of fear, and then set free his will teaching him the power within him to act ruggedly in accord with his emancipated knowledge. It has been maintained in regard to dynamic truths which release the one sustaining force of human action, the will to happiness, that fulfillment of the hungers which are otherwise but man's tragedy of travail and pain. Yet, all of these, the validity of which this silence has denied, make for the two ingredients of character which when lost, all else is lost,—manhood, culture, civilization! The two possessions of his spirit, wisdom and integrity, vision and valor!

Wisdom, untranslated into action, that is without integrity, vision which remains vision and is not wedded to valor in living the vision, must perish,—and man with it. Character demands that the power of domination within man must be trained to reject momentary satisfaction if it does not fit with the deeper hungers of his spirit. He must reject the seeming good for the truer satisfaction found only in the abiding and the real. That means a power trained to bring into harmony all the divergent impulses of strong desire which, unharnessed, dissipate the waters of the well of satisfaction and build only broken cisterns. Sacrifice for the sake of sacrifice only, self-denial that fails to enrich the self denied, disappointment which must end in disappointment and delusion or which makes content but a visionary thing of gossamer, is less potent to dam the floods of the human energies of desire than is a spider-web to stay the whirling momentum of the most fiery and fastest sun. If sacrifice of satisfaction is to be made, and we know that in every individual life it must be, it can only find its warrant to move our will to embrace it in the knowledge that otherwise all satisfaction will be lost. If

self-denial, never easy, must at times be practiced, it can only be to guard self against the denial of self itself. Altruism, by another paradox, must be mothered by egotism in its highest sense, the egotism of the man complete! It must be fostered by motives strong enough to overcome that other egotism which is an enslavement to desires. You will never do that with negations. You will never do it with ideas that have grown to possess merely academic interest. Take from man the will to happiness or take from his mind the vision of it as a goal of hope and you have not only a mind but a will diseased! And who shall minister to it? A healthy will can only be one instant and unswerving in the pursuit of personal happiness. No other motive can suffice. That is where valor is born.

This means that valor without vision is impossible, and that integrity was never found save in the home of wisdom. The college, to do its job, must train not only for scholarship but to knowledge which can mould and motivate valor. Such is the knowledge we call wisdom! It is knowledge charged with vision! It is of the utmost importance then to know what are the truths contained in that wisdom.

Knowledge is not wisdom if it be uncertain. Knowledge is not wisdom if it does not contain a dynamic grasp on a goal of human happiness. To be wisdom it must know that goal as a reality and a thing actually attainable. Knowing in what that goal consists and the powers by which it is achieved, wisdom has a measure by which human life is clothed with beauty, the beauty of value. It possesses the knowledge of standards of conduct no longer confused and chaotic, but clear and ordered to an integral pattern and dynamic to harness the flood of human desire by directing it mightily through an open channel to the accomplishment of the best, and therefore, of the abiding. A code of conduct or a set of standards can be no more deeply rooted than conventions if human wisdom cannot reach beyond the factual and the phenomenal to the true reality, the absolutes. Seneca told us this centuries ago when he said that the art of living differs from other arts, such as dancing, in this, that to the dancer the knowledge of dancing is all that is requisite; that known, nothing is wanting, because dancing does not belong to the whole of life; whereas valor, the valiant life (*virtus*) involves the firm and clear knowledge (*scientia*) both of itself and of all

things else. It is an art, the practice of which demands that we estimate correctly all things, and leaving fads and theories aside, seek to understand exactly what things are, not what they are called.

That is wisdom, worthy of the name and worthy of man. To deprive man of it by the four errors which we have been analyzing is to unmake a man. It re-ligates man through his Divine gift of knowledge and re-binds him through the moral integrity of his conduct to the Eternal Reality to which his very physical existence is transcendently ligated. It prevents the breaking of the unity of man's allied powers, and it holds firm the bond which sustains him above the nothingness into which all other visible agents pass. It makes him a realist instead of a dreamer, in making his ideals real! Whether on the plane of the natural or on the plane of the supernatural, that is the verbal as well as the real meaning of Religion! It gives the possession of vision. It gives trained intelligence at its highest, not the pallid intellectuality of inhuman agnosticism. It gives integrity, the vibrant will to win and to achieve the highest, not the sickly cowardice of a more than inhuman pessimism. It is the will to live life fully. Religion, on the intellectual side, is the possession of the whole of truth. On the side of action, it is the possession of the best in accomplishment. That is what this silence has destroyed.

I suggest that these four errors of wrong emphasis are largely the reason for the doubts being expressed as to the value of the results obtained in our seats of higher learning. They have turned the objective of man's study into everything except the proper one, man himself! They thereby deprive us of the materials of manhood. The more thoroughly they do the job, the worse it is, for the whole job is wrong. No matter how long they can draw on resources of wealth to survive, they are decadent by consequence because they contribute to the more complete and hurried decay of the nation and the civilization of which they are a part.

Colleges guilty of these errors cannot hope to survive, for if such errors continue to have a place in our life, then colleges and civilization and nation must be swept away for the utter want of the materials that go to their making! The only reason why guilty colleges have lasted so long is that the full force of these errors has not as yet had time to overcome completely saner



principles of sound development and of human living which still leaven the mass of men as a heritage from a less cowardly and a clearer-thinking age. We are still the debtors to religion on the supernatural plane with its clarity of vision, white with the light of Divine Word Who is the Wisdom of the Father, and with its sublimity of motives, red-hued in the Blood of Our Martyred God to make that vision pulse with human power. That has kept reason unshaken on her throne as the queen of human knowledge! That has kept will dominant to rule its myriad subjects of strong impulse and human desire!

Is there then a way in which the results of science can "be brought into true relation to other phases of knowledge," in the words of Professor Merriam? The only possible way is to retrace the steps by which this spirit has been brought through long years to the position it has occupied. On the intellectual side its genesis is historically clear, whatever the motivating causes which gave it birth. That intellectual parentage is one which is fast losing caste. Its barrenness of all worth and beauty is being made clear by the sincere efforts of intellectual leaders in many parts of the world who seek a mother of thought more fertile in human dignity. It is the Subjectivism and Idealism of a pale and bloodless intellectuality fast passing away. It began its work by removing from our certain knowledge the secure grasp on final causes to strip them of all reality and of all cogency. Taking from the scope of knowledge the prevailing influence of purpose, it necessarily also denies any validity to the concept of formal cause and of form, such as could give us an insight into the nature of things. Formal causes without final causation are an impossible concept. And if natures are a formless thing they, too, become impossible to understand. They neither have nor merit to have interpretation. You cannot mould the formless or know how to fashion to perfection that which suffers no form to be perfected.

Human knowledge, which must go on seeking or die, turned then to the investigation of causes purely in the category of the efficient. That is to be blind to the further absurdity of trying to interpret agents in terms of a power to do, which power, lacking form, has no determination to the doing of it and, lacking finality, has nothing to do. The clear transcendental relation of these inseparable realities, Finality and Form, was given to



the wisdom of man centuries ago! Subjectivism ignored it and rendered it vain. It must be brought back to its rightful place in the key position of human thought before any vision can again tell us what man is by pointing out to us the sublime purpose of his being. The restoration of that concept of purpose will restore the measure of "Form," the thing in human worth which makes us men capable of building what will endure. That restored, we can again weigh ideas and systems in the scales of lasting truth. There is no other criterion of values!

Thus only can the bonds of union be restored; the union of man's knowledge with the reality it mirrors; the union of man's will through this knowledge with the permanent values and abiding standards which can set it in the way of achievement as against disintegration. Reunion of man by a moral bond of his mind and will to partner his physical bond with the Alpha and Omega of all that is,—that and that only can break through the darkening wall of the emphasis by silence which has destroyed in the sons and daughters of American Colleges what President Sprouls of the University of California has well called, "a sensitiveness to the issues of religion," and has left in their mouth of hunger only the bitter taste of futility and defeat.

Can it be done? Can those steps be retraced along the road back to the vision and valor of a brighter and a better day which has become like an almost forgotten memory of our childhood? The way we have traveled to this darkness is a long one. Each step back to security is difficult even for the fresh and the strong, whereas we are weary and we are weak. History tells us, with no hesitating voice, that the steps are so difficult that the difficulty has never, in all the long story of man's seeking, been overcome whenever reliance had to be placed on merely natural powers of mind and heart. Religion and religious issues which have been purely on the natural plane have never prevailed against the destruction wrought of ignorance and weakness. Left to his native powers alone man's hold on these fundamental truths which are the warp and woof of character has always been a loosening one, and man has always gone down in decay.

There is the call to us, members of the Faculties of Fordham University! There is the call of the Nation's need and of man's dire necessity! We, members of the Faculties of this largest Catholic University, have that by which we may develop method

and intellectual training and ideas and the spirit of science and scholarship without fear of the grave error of this wrong emphasis, secure in the consciousness that intellectual pursuit, carried to its highest, need never gravely err. Because He Who is Eternal Light has stooped to bolster our feeble minds by the supernatural gift of His Own Unerring Vision; because He Who is Eternal Might has by gift of a Father's love buttressed our failing wills with an integrity by which we are His sons. While we must recognize our shortcomings and the handicaps which scanty material resources impose, and even our sins of omission on the side of scholarship, which we must strive to correct, we are abundantly rich in those spiritual resources by which can be built the lasting city of True Learning, of Enduring Culture and Imperishable Civilization! And the portals of entrance thereto are the gates—Wisdom—Vision—Integrity—Valor! And in the centre high above rises the Tower of Character—Man-Made-Godlike! And the foundation thereof is in a Virgin's Womb—God-Made-Man, THE CHRIST!

JOSEPH A. MURPHY, S.J.

## FRANCIS THOMPSON'S PLACE IN THE VICTORIAN AGE

The accepted opinion that Francis Thompson stood outside the Victorian Age must be limited to some degree. Literature is the product of life, it represents the best thoughts of the nation that produces it; it is the written testimony of the influence which the times had upon the best minds. Thompson was no exception. He lived and wrote during the close of the Victorian Era, and his works in prose and poetry reveal the age. "His philosophy, his symbolism, his deep religious convictions, were abreast with the best thoughts of the age."<sup>1</sup>

Milton Brunner writes of Thompson:

"When he is most truly himself, he is most genuinely a son of the nineteenth century, heir to all the ages that have gone before, beneficiary of all its knowledge and songs. He shows himself most a nineteenth century man in his worship of nature."<sup>2</sup>

### I

During the reign of Queen Victoria, England experienced a great social and intellectual change. In the passage of the Reform Bill in 1832 the political power passed into the hands of the middle class which, at the time, was gradually changing England from an agricultural country into a manufacturing center. Labor conditions were being revolutionized and the conditions of living were changing from the village with its hand weavers to the crowded tenements and factories of the cities. In his essay, *Darkest England*, Thompson writes:

"This is a day which with all its admitted and most lamentable evils, most of us are most glad that we have lived to see; for it is a day wherein a bad old order is fast giving place to a new; and the new, we trust, through whatever struggle and gradual transformation, will finally prove a higher order than the old."<sup>3</sup>

In this same essay Thompson gives us a glimpse of the doc-

<sup>1</sup> *Review of Reviews*, "Poet of the Sacraments," Vol. 49 (January, 1914), p. 115.

<sup>2</sup> Brunner, M., "Francis Thompson, an Appraisalment," *The Independent*, Vol. 64 (January, 1908), pp. 98-102.

<sup>3</sup> Thompson, F., *Prose*, Vol. 3, p. 61.

trine of Individualism, so characteristic of the Victorian period and now changing into a cynicism:

"The Individualist theory had its scaffolding of excellence; O let us confess it! The walls of no theory can rise far above the ground without that. Our neighbors have this in common with Heaven—they only help those who are perfectly able to help themselves. In the days when the blatant beast of Individualism held the field, that was a truth. It is now almost a cynicism—a cynicism with the whiff of truth, which made most cynicisms piquant; but, thank God, fast becoming a cynicism. . . . For diabolical this doctrine of Individualism is; it is the outcome of the proud teaching which declares it despicable for men to bow before their fellowmen. It has meant, not that a man should be an individual but that he should be independent. Now this I take to be an altogether deadly lie. A man should be individual but not independent."<sup>4</sup>

This same thought is found in the poem *From the Night of Forebeing*:

"Unshackled from the bright Phoebean awe,  
In leaf, flower, mold and true,  
Resolved into individual liberty,  
Most strengthless, unparticipant, inane,  
Or suffered the ill peace of lethargy,  
Lo, the Earth eased of rule."<sup>5</sup>

The Reform Bill was the first great victory for the democratic movement that was sweeping over England. With the growth of democracy came the spread of popular education.

Francis Thompson in his essay, *Darkest England*, writes:

"It is one among many of the signs of the common tendency. It involves a negation of the doctrine of Individualism. The hearts of men were softening towards each other."<sup>6</sup>

With the development and expansion of education among the middle and lower classes a vast multitude of English people became interested in literature. The poetry of the Agnostic Tennyson was one of the great influences in the Victorian Era.<sup>7</sup>

<sup>4</sup> Ibid., p. 62.

<sup>5</sup> Thompson, F., *Complete Poems*, p. 207.

<sup>6</sup> Thompson, F., *Prose*, Vol. 3, p. 61.

<sup>7</sup> Mr. Wilbur in the *Contemporary Review* maintained that Thompson began to write at the close of the nineteenth century, and his main achievements belong to an epoch that has "largely busied itself with gathering up the fragments of the feast that the Englishmen, wandering in the wilder-

The writers of this period attempted to move, instruct, and inspire society. The advancement made in the development of the mechanical arts and commerce led inevitably to increased comforts in living. Against this growing absorption in the material interests of life, the writers of the Victorian Age objected strenuously in their writings. The discoveries made in the field of science, especially those made by Charles Darwin, whose *Origin of Species* caused great disturbance and unsettled many of the old basic beliefs in religion, led to social unrest and doubt. The Victorian writers offered remedies for this situation. Instead of the Romantic interest in life so characteristic of the age of Wordsworth, Shelley, and Keats, we find, as the prevailing mood, an earnest and determined aspect on life. In spite of this stern reaction the literature of the time was tinged with Romanticism, "in the novelty and variety of its form, in its search after undiscovered springs of beauty and truth, in its emotional and imaginative intensity."<sup>8</sup>

This element of Romanticism was also made evident in the apparent effort on the part of the writers of the time to make known the unusual and surprising elements of everyday life.

"In fact, the whole literary effort of the Victorian Age may be conceived of as an effort to open to the masses of men those sources of romantic feeling which in the early part of the century were known only to a few privileged souls."<sup>9</sup>

Francis Thompson was steeped in Romanticism, but he was not a disciple of the movement. He had the great characteristic of the nineteenth century writers—imagination. He stood outside the Victorian Age in so far as he sang a creed which the Victorians rejected. He revealed in his poetry the beauties of Catholic dogma, and the novelty of his poetic presentation made no appeal to the Victorians. Chesterton writes on this point:

"But none of these Victorians were able even to understand Francis Thompson: his skyscraping humility, his mountains of

ness of utilitarianism, found miraculously spread lest they should faint by the way: Thompson's muse was that of a New Age, and he sang his nightingale song for the behalf of those who were wandering in the moonlight of modern thought." (Vol. 95, April, 1909, pp. 19-20.)

In *Health and Holiness*, Thompson defines Agnosticism as being sometimes a form of mental sloth—"It is too much trouble to have a creed." (Thompson, F., *Prose*, Vol. 3, p. 265.)

<sup>8</sup> Moody and Lovett, *A First View of English Literature*, 1918, p. 342.

<sup>9</sup> *Ibid.*, p. 342.

mystical detail, his occasional and unashamed weakness, his sudden and sacred blasphemies."<sup>10</sup>

Thompson sang the Catholic doctrines of sorrow, renunciation, and penance untouched by the stern agnostic tendencies of Victorian England. He was gloomy, but his gloom was not the gloom of Arnold or Tennyson. He was absolutely sure of his creed, and his heart sang in joy his thanksgiving of this surety.

In his *Ode for the Diamond Jubilee of Queen Victoria, 1897*, he describes the leading poets of the Victorian Age with their predominant fault:

"A strength beside this Beauty, Browning went,  
With shrewd look and intent,  
And meditating still some gnarled theme.

\* \* \*

Then came . . . Arnold, with a half-discontinued calm,  
Binding up wounds, but pouring in no balm."<sup>11</sup>

\* \* \*

The fervid breathing of Elizabeth  
Broke on Christina's [Rossetti's] gentle-taken breath.  
Rossetti, Dante Gabriel, whose heart stirred within his  
breast

Like lightning in a cloud, a spirit without a rest,  
Came on disranked: Son's hand was in his hair.  
Lest Art should have withdrawn him from the bank,  
Save for her strong command;  
And in his eyes high Sadness made its lair:

\* \* \*

Last came a shadow tall, with his drooping lid,  
Which yet not hid  
The still-like flashing of his arm'd glance;

\* \* \*

A scornful smile lay keen  
On lips that living prophesied of doom;  
His one hand held a lightning-bolt, the other  
A cup of milk and honey blent with fire."<sup>12</sup>

<sup>10</sup> Chesterton, G. K., *Victorian Age*, p. 202-203.

<sup>11</sup> This line strikingly illustrates Matthew Arnold as he revealed himself in the poem *Dover Beach*.

<sup>12</sup> *Complete Poems*, pp. 291-292.



## II

Thompson was intensely interested in science and its development, but he bitterly opposed the pseudo-scientists who were gradually undermining the faith which the people held in revealed religion:

" . . . those patient Darwins who forth drew  
From humble dust what truth they knew  
And greater than they knew, not knowing all they knew.  
Yet was their knowledge in its scope a Might  
Strong and true to measure of their sight."<sup>13</sup>

"Thompson's verse reflects strongly the mental attitude of the time. In Thompson, thought once more frees itself from the dominion of science. Thompson accepts the achievement of science and realized its limitations."<sup>14</sup>

In the ode to Queen Victoria, he writes of the scientists:

"And their's [the Patient Darwins] the greatest gift, who draw  
to light  
By their sciential might,  
The secret ladder, wherethrough all things climb  
Upward from the primeval slime.

\* \* \*

They described the arrow flying in the day—  
The age-long hidden Germ  
And threw their prescient shield before its deadly way."<sup>15</sup>

In his *An Anthem of Earth* he writes of Science:

"Science, old noser in its prideful straw  
That with anatomising scalpel tents  
Its three-inch of thy skin, and brags 'All's bare.'

\* \* \*

A Balaam come to prophecy,—parables,  
Nor of its parable itself is ware,  
Grossly unwotting; all things has expounded,  
Reflux and influx, counts the sepulchre  
The seminary of being, and extension  
The Ceres of existence: it discovers  
Life in putridity, vigour in decay."<sup>16</sup>

<sup>13</sup> *Complete Poems*, "The Nineteenth Century," p. 300.

<sup>14</sup> Armstrong, Martin, "The Poetry of Francis Thompson," *The Forum*, Vol. 50 (July-Dec., 1913), pp. 721-733.

<sup>15</sup> "Ode for the Diamond Jubilee of Queen Victoria, 1897," *Complete Poems*, p. 301.

<sup>16</sup> "An Anthem of Earth," *Complete Poems*, p. 269.

Mr. Wilfred Meynell writes of Thompson's interest in science: "Science was nearly as absorbing to him as was the mysticism that some thought had eaten him up."<sup>17</sup>

In *Darkest England* Thompson writes of Professor Huxley "whose map of life is crumbled between the convolutions of Darwin's brain; he [Huxley] cannot so much as attack Rousseau-ism, without unconsciously postulating as his argumentative basis the omnigenous truth of Darwinism."<sup>18</sup>

Mr. Garvin, writing in the *Bookman* for March, 1897, says:

"Mr. Thompson's receptive mind is saturated with modern thought, and he uses it in a singular way to deepen the ancient interpretations. He touches Darwinism, and it becomes transmutable in a lovely and poignant hymn,

'In pairing time, we know, the bird  
Kindles to its deepest splendor,  
And the tender  
Voice is tenderest in its throat.'"<sup>19</sup>

### III

Francis Thompson was deeply affected by the problems of the time; his poetry, but especially his prose, reveals his interest in these problems. In *Moestitiae Encomium* he says of the age:

"Alas for the nineteenth century, with so much pleasure, and so little joy; so much learning, and so little wisdom; so much effort, and so little fruition; so many philosophers, and so little philosophy; so many seers, and such little vision; so many prophets, and so little foresight; so many teachers, and such an infinite wild vortex of doubt! the one divine thing left in us is sadness."<sup>20</sup>

The time in which Thompson lived was one of crusading Catholic spirit. In his poem *To a Poet Breaking Silence*, Thompson maintained in verse what he held in his essay on *Shelley*. During the first part of the nineteenth century, religion and poetry were divorced:

<sup>17</sup> *The Living Age*, Vol. 225 (December, 1907), pp. 804-808.

<sup>18</sup> Thompson, F., *Prose*, Vol. 3, p. 62. An unknown writer in the *Contemporary Review* states that he was keenly interested in those all-absorbing topics of modern minds, science and mysticism. (Vol. 95, April, 1909, pp. 19-20.)

<sup>19</sup> *Complete Poems*, "Sister Songs," p. 34.

<sup>20</sup> Thompson, F., *Prose*, Vol. 3, p. 111.

"Too wearily had we and song  
 Been left to look and left to long  
 Yea, Song and we to long and look,  
 Since thine acquainted feet forsook  
 The mountain where the Muses hymn  
 For Sinai and the Seraphim.  
 Now in both the mountains' shine  
 Dress they countenance, twice divine!  
 From Moses and the Muses draw  
 The Tables of thy double law!  
 His rod-born fount and Castaly  
 Let the one rock bring forth for thee,  
 Renewing so from either spring  
 The songs which both countries sing."<sup>21</sup>

"The Modern World" holds Thompson, in his *Form and Formalism*,

"profoundly and hopelessly disbelieves in the power of prayer. It is not always scornful, this modern world; it simply does not comprehend, and it is doubtful whether anything may lawfully be supposed to exist which it cannot comprehend."<sup>22</sup>

In his essay on *Shelley* Thompson attacks the Catholic Philistinism of the time. His attack is not bitter: it is rather remorseful. It pains him to recall that the Catholic Church,

"which was once the Mother of poets no less than of saints, during the last two centuries has relinquished to aliens the chief glories of poetry, if the chief glories of holiness she has preserved for her own. The palm [martyrdom] and the laurel [poetry], Dominic and Dante, sanctity and song, grew together in her soil: she has retained the palm, but foregone the laurel."<sup>23</sup>

He goes on to say that contemporary poetry in general, is mildewed when compared with the early poetry of the nineteenth century. The cause of this, he continues, is the fault of giving

<sup>21</sup> *Complete Poems*, "To a Poet Breaking Silence," p. 66.

<sup>22</sup> Thompson, F., *Prose*, Vol. 3, p. 73.

He pictures the age in the *Orient Ode*:

"Not unto thee, great image, not to thee  
 Did the wise heathen bend an idle knee;  
 And in an age grown froze,  
 If I too shall adore,  
 Be it accounted unto me  
 A bright scintal idolatry."

In his essay on *Shelley* he states that the Victorian age was an age in which the Almighty was made a constitutional Deity with certain state-grants of worship but with no influence over political affairs. (*Prose*, Vol. 3, p. 34.)

<sup>23</sup> Thompson, F., *Prose*, Vol. 3, p. 1.

to art the predominance over inspiration of both body and soul. "We do not say the defect of inspiration. The warrior is there but he is hampered by his armour."<sup>24</sup>

The Victorian writers were over-deliberate in expression, continually searching for the proper word for the right place.

"Theoretically of course," says Thompson, "one ought always to try for the best word. But practically, the habit of excessive care in word selection frequently results in loss of spontaneity. And, still worse, the habit of always taking the best word too easily becomes the habit of always taking the most ornate word, the word most removed from ordinary speech."<sup>25</sup>

Thompson was characteristically Victorian in this fault with his poetry; especially his early work is marred by excessive word selection. Everard Meynell writes on this point:

"*The Morning Post* reviewer dwelt on his 'incomprehensible sentiments and unknown words'; and even his friends had before publication warned him that his meanings were lost in the 'foam and roar of his phraseology.'"<sup>26</sup>

A critic in the *Month Magazine* writes of Thompson:

"Too often he does cruel violence to the English language, coining new words or misusing old ones, and treating the necessities of grammar, and syntax with a truly royal poetical license."<sup>27</sup>

As a result of this artificiality, the poetry of the time has become, according to Thompson, a "kaleidoscope," and the mind of the reader is diverted from the content to the mechanics of the poem. As a consequence the poets themselves have become very self-conscious: this led to loss of spontaneity.<sup>28</sup>

In his essay *The Way to Perfection*, Thompson stresses this very point:

"... and now [1889] . . . no thoughtful person can contemplate without alarm the hold which the renascent principle has gained over the contemporary mind. Unless some voice be raised in timely protest, we feel that English art (in its widest sense)—

<sup>24</sup> Ibid., p. 4.

<sup>25</sup> Ibid., p. 5.

<sup>26</sup> Meynell, E., *The Life of Francis Thompson*, 1918, p. 152.

<sup>27</sup> Gardner, E. G., *Month*, Vol. 91 (January-June, 1898). Thompson, in his first poems, was guilty of the Victorian fault which he here criticizes. His early poems were written shortly after he wrote this essay, so it seems that he was at the time conscious of his fault.

<sup>28</sup> Thompson, F., *Prose*, Vol. 3, Essay on *Shelley*, p. 5.

[Thompson included poetry in the category of art] must soon dwindle to the extinction of enduring excellence."<sup>29</sup>

He continues:

"Over the whole contemporary mind is the trait of this serpent perfection. It even affects the realm of colour, where it begets cloying, enervating harmonies destitute of those stimulating contrasts by which the greatest colourists threw into relief the general agreement of their hues. It leads in poetry to the love of the miniature finish, and that in turn (because minute finish is most completely attainable in short poems) leads to the tyranny of sonnet, ballads, rondeau, triolet, and their kind. The principle leads again to aestheticism; which is simply the aspiration for a hot-house seclusion of beauty in a world which Nature has tempered by bracing gusts of ugliness."<sup>30</sup>

There was present during this era of Queen Victoria an inordinate desire for perfect reproduction of Nature both in poetry and on the canvas. A reaction to this tendency was in the process of formation, and critics began to plead for a

"style stripped of everything special or peculiar, a style which should be to thought what light is to the sun.

"Now this pure white light of style is as impossible as undesirable; it must be splintered into colour by the refracting media of the individual mind, and humanity will always prefer the colour. . . . The object of writing is to communicate individuality, the object of style adequately to embody that individuality."<sup>31</sup>

Thompson continues by stating that

"we should avoid as far as possible in writing the mannerisms of our age, because they corrupt originality. But in essence, mannerisms—individual mannerisms—are a season of style, and happily unavoidable."<sup>32</sup>

In his essay on *Shelley* he complains of the unreasonableness of poetic critics

"who were forever shearing the wild tresses of poetry between rusty rules; who could never see a literary bough project beyond the trim level of its day but they must lop it with a crooked criticism; who kept indomitably planting in the defile of fame

<sup>29</sup> Ibid., *The Way of Perfection*, p. 97.

<sup>30</sup> Ibid., p. 98.

<sup>31</sup> Thompson, F., *Prose*, Vol. 3, *The Way of Perfection*, p. 98.

<sup>32</sup> Ibid., p. 103.

the 'established canons' that had been spiked by poet after poet." <sup>23</sup>

In his essay on *Form and Formalism*, Thompson writes:

"Except in literature (and possibly in art), where a materialistic worship of form prevails, form is a special object of the age's blasphemy. In politics, music, society, ethics, the cry is: 'Dirumpamus vincula eorum.' " <sup>24</sup>

#### IV

During the time of Thompson, divorce evidently was easy to obtain, for he writes:

"Whereas from our present via media—facilitation of divorce—can only result the era when the young lady in reduced circumstances will no longer turn governess, but will open to engagement as wife at a reasonable stipend." <sup>25</sup>

Evidently Thompson was little attracted by the women of his day, for he writes:

"Comparing the pictures of our mediaeval women with the crinolined [girls who wore stiff petticoats to expand the gown worn over them] and chignoned girls of my own day [girls who wore a knot of hair natural or artificial at the back of the head], I embraced the fatal but undoubting conviction that beauty expired somewhere about the time of Henry VIII." <sup>26</sup>

Thompson asks the question:

"What is the wildest idea of this age? 'The Parliament of man, the federation of the World.' Universal federation, in government or in no government, in religion or in no religion. And the decided tendency of what are called 'popular leaders' is toward federation with the minimum of government, and no religion. Yet when it comes (as come I believe it will), it can only be federation in both government and religion of plenary and ordered dominance. I see only two religions constant enough to affect this: each based on the past—which is stability: each growing according to an interior law—which is strength. Pagan-

<sup>23</sup> Ibid., p. 15.

<sup>24</sup> Ibid., p. 71.

<sup>25</sup> Thompson, F., *Prose*, Essay on Shelley, p. 34.

<sup>26</sup> Meynell, E., op. cit., p. 10, Ed., 18.



ism and Christianity; the religion of the Queen of heaven, who is Astarte, and of the Queen of Heaven who is Mary."<sup>37</sup>

The writers of this period manifested in their works the fact that the demand for social justice was everywhere apparent. Social uplift was in the air, and Thompson revealed his interest in it. His *Darkest England* was not only a revelation of the conditions of London's slums, but it was principally a plea to remedy a terrible social condition. He says:

"We are raising from the dust a fallen standard of Christianity: not in phrase merely, but in practice, not by lips only, but by lives also, we are reaffirming the Brotherhood of Man."<sup>38</sup>

He again reveals this same thought in his essay *Health and Holiness*:

"This is an age when everywhere the rights of the weaker against the stronger are being examined and asserted. . . . Within the Church itself, which has ever fostered the claims of the oppressed against the oppressor, a mind and rational appeal has made itself heard."<sup>39</sup>

The crying need of the age, says Thompson, is "To foster the energies of the body, yes! and to foster also the energies of the will."<sup>40</sup> He states that there is no more prevalent heresy at the present time than the mechanical theory advanced by the Victorians which says, "You are what you are, and you cannot be otherwise."<sup>41</sup>

He states that the will is capable of development, that it is the "lynch-pin of the faculties. Nor . . . is it the will a stationary power, as modern materialism assumes it to be. The will can be strengthened . . . I believe that the weakest man has will enough for his appointed exigencies, if he but develop it as he would develop a feeble body. To that special end, moreover, are addressed the sacramental means of the church."<sup>42</sup>

In this last statement Thompson boldly asserts that the remedy for many of the evils of the time is more religion. In this demand he stands far outside the circle of the Victorian writers.

<sup>37</sup> Thompson, F., *Prose*, Vol. 3, "Form and Formalism," p. 76.

<sup>38</sup> Thompson, F., *Prose*, Vol. 3, p. 26.

<sup>39</sup> *Ibid.*, p. 249.

<sup>40</sup> *Ibid.*, p. 270.

<sup>41</sup> *Ibid.*, p. 270.

<sup>42</sup> *Ibid.*, p. 270.

His faith is certain: he does not despair as the Victorians were inclined to do.

H. E. Cory, writing in the *Dial Magazine*, remarked:

"His whole life was a superb and pious and immortal protest against our present formula that life is (and should be) a struggle for existence. Thompson lived in the hardest and most unspiritual decades of the nineteenth century, the decades against which Matthew Arnold had raised his voice almost in vain. Thompson's life was the life of an untheatrical martyr, a perfect refutation of Neo-aristocracy."<sup>43</sup>

# V

Thompson was, however, a staunch Victorian in glorifying the power of England. In his poem *The Nineteenth Century* he writes:

"Thou, spacious Century!  
Hast seen the Western knee  
Set on the Asian neck,  
The dusty Africa  
Kneel to imperial Europe's beck."<sup>44</sup>

Referring to the poems, *Ode for the Diamond Jubilee of Queen Victoria, Peace: On the Treaty in South Africa in 1902*, and *Cecil Rhodes*, Martin Armstrong maintained, that

"These reveal an enthusiastic sense of national unity of which there is no trace in his [Thompson's] already known verse."<sup>45</sup>

In his *Ode for the Diamond Jubilee of Queen Victoria, 1897*, he sings of England's glories:

"Across the plains of France and hills of Spain  
It swelled once more to birth,  
And broke on me again;  
The voice of England's glories girdling in the earth."<sup>46</sup>

---

<sup>43</sup> Cory, Herbert Ellsworth, "Francis Thompson—His Life and His Works," *Dial*, Vol. 56 (February, 1914).

<sup>44</sup> *Complete Poems*, p. 302. Europe, as regarded here by Thompson, is very much England.

<sup>45</sup> Armstrong, Martin, "The Poetry of Francis Thompson," *The Forum*, Vol. 50 (July-Dec., 1913), pp. 721-733.

<sup>46</sup> *Complete Poems*, p. 293.

In his poem *Cecil Rhodes* he refers to the conquering power of England in South Africa:

"From the Zambesi to the Linipago  
He [Cecil Rhodes] the many-languaged land  
Took with his large compacting hand  
And pressed into a nation."<sup>47</sup>

Even in singing the glories of the England he loved, Thompson revealed the fact, that even though he resembled the Victorians in this respect, nevertheless, he showed where he departed their ranks; in his poem *Peace* (on the treaty in South Africa in 1902), he attributed the settling of hostilities, not to the power of England, but to the "Prince of Peace," thereby revealing his faith:

"And now, Lord, since Thou hast upon hell's floor  
Bound, like a snoring sea, the blood-drowsed bulk of War,  
Shall we not cry, on recognizing knees,  
This is Thy peace?"<sup>48</sup>

## VI

*The Hound of Heaven* is not so much an autobiography of Thompson's life as it is an account of the thought and faith of the nineteenth century.

"Of Thompson's poems the most typical is *The Hound of Heaven*. One would say that it is the counterpart of his own life; it is also, but in a different sense, the counterpart of the lives of certain Victorians who were intellectual Hedonists."<sup>49</sup>

In the first edition of the poem, after the introduction, beginning with the lines

"I pleaded, outlaw-wise,  
By many a hearted casement, curtained red,  
Trellised with intertwining charities,"<sup>50</sup>

we have the Victorian deification of friendship:

<sup>47</sup> Ibid., pp. 308-309.

<sup>48</sup> Ibid., p. 305.

<sup>49</sup> Whelan, Thomas, "The Hound of Heaven," *Irish Ecclesiastical Record* (May, 1920).

<sup>50</sup> *Complete Poems*, p. 82.

"the specialization which separates subject from subject, so rigidly that only by faith can we maintain that knowledge is one."<sup>51</sup>

The second section begins with the admission—

"I sought no more that after which I strayed  
In face of man or maid—" <sup>52</sup>

and immediately he appeals to the little children; this appeal to children was never more widely felt than in the Victorian Age. Note how Thompson expresses his hope in children:

"But still within the little children's eyes  
Seems something, something that replies  
They at least are for me, surely for me!  
I turned me to them very wistfully." <sup>53</sup>

Note the admitted insufficiency of utter abandonment to the aesthetic appreciation of which the Victorians became fully aware. Tennyson reveals it in his poem, *A Dream of Fair Women*:

"My God, my land, my father—these did move  
Me from my bliss of life, that nature gave,  
Lowered softly with a threefold cord of love  
Down to a silent grave." <sup>54</sup>

And Thompson sings:

"'Come then, ye other children, Nature's—share  
With me' (said I) 'your delicate fellowship;  
Let me greet you lip to lip,  
Let me twine with you caresses . . .'" <sup>55</sup>

And after he "drew the bolt of Nature's secrecies," he confessed that Nature did not give him bliss as it did to Tennyson:

"Nature, poor step-dame, cannot slake my drouth;

\* \* \*

Nor did any milk of hers once bless  
My thirsting mouth." <sup>56</sup>

<sup>51</sup> Cock, Albert, *Dublin Review*, Vol. 149 (Oct., 1911), pp. 247-77.

<sup>52</sup> *Complete Poems*, p. 89.

<sup>53</sup> *Ibid.*, p. 89.

<sup>54</sup> *Tennyson's Poetical Works*, p. 56.

<sup>55</sup> *Complete Poems*, p. 90.

<sup>56</sup> *Complete Poems*, p. 91.

In this section of the poem Thompson seems to have placed God far from humanity. This was characteristic of the Pantheistic tendency of the age. But in the last section he draws God intimately close to man:

"In my gloom, after all,  
Shade of His hand, outstretched caressingly?"

In the third section he expresses a thought of utter helplessness: it is the spirit of despair prevalent in Arnold's *Dover Beach*.

"Naked I wait for Thy love's uplifted stroke!  
My harness piece by piece Thou hast hewn from me.  
And smitten me to my knee;  
I am defenseless utterly."<sup>57</sup>

Note how he portrays the failure of the impersonal idealism of the Victorian period:

"I stand amid the dust of the mounded years—  
My mangled youth lies dead beneath the heap,  
My days have crackled and gone up in smoke."

Throughout this third part of the poem there is present the

"domination over all of the Figure whom all science and philosophy seek to explain—the only efficacy of the Victim, this saving Victim . . . and in this Victim men should find their fit and true expression. The strength of this synthesis lies in its comprehension that love of Nature, home life, and idealism are not separated from, but included in, the Christ-life."<sup>58</sup>

"All which thy child's mistake  
Fancies as lost, I have stored for thee at home.  
Rise, clasp My hand, and come.  
Halts by me that footfall;  
Is my gloom, after all,  
Shade of His hand, outstretched caressingly?"<sup>59</sup>

Albert H. Cock, writing in the *Dublin Review*, regards *The Hound of Heaven* as an account of the thought and faith of the nineteenth century. He writes:

<sup>57</sup> Ibid., p. 91.

<sup>58</sup> Cock, Albert, op. cit., *Dublin Review*, pp. 247-77.

<sup>59</sup> *Complete Poems*, p. 93.

"*The Hound of Heaven* is the most synthetically representative of the movements of English and perhaps, European thought in the nineteenth century that we have. We say this poem will show that in its own individual experiences, there recorded, Thompson speculated, suffered, and solved with his times. Consider the first eight lines alone. In them are suggested the reconstruction of history through the formative ideas of induction and development; the separation as a distinct study or science of psychology whose knowledge and work is generally agreed to be of the most vital importance to religion together; and the alternate optimism and pessimism which, in turn and at times side by side, have dominated our literature, art, music, and philosophy. The insistent refrain is not only of universal application, but of quite peculiar oppositeness to the great longing of our day."<sup>60</sup>

JOHN J. BARRY.

St. Francis, Wis.

---

<sup>60</sup> Cook, A., op. cit., pp. 247-77.



## CATHOLIC ACTION AND THE EXTRACURRICULUM

In the American schools the extracurriculum is regarded as a potent factor in the development of the child; and, because extracurriculum activities grow out of class activities, they become a valuable adjunct to education. Advocates of the extracurriculum point out that mere exposure of pupils to factual information gives no assurance that fundamental changes in the character of the individual have been accomplished. There must be proof that he has actually learned, and that a positive response to instruction has been set up. The classroom does not always provide the best environment for the effective learning and adaptation. Extracurriculum activities are, therefore, sponsored as the media which will provide a natural setting for self-expression. The school is the laboratory and workshop where the student may experience under the guidance of the teacher some of the tasks he may be called upon to perform after his period of training is completed.

The extracurriculum activities provide a needed outlet for the enthusiasm engendered by efficient instruction. The initiative of youth and the desire to do is apparent when we observe the manner in which students conduct their own club meetings, construct their own programs, edit their own school journals, and manage their own athletic and social events. They are interested in these activities because of the freedom granted them. They carry through various programs with zeal. They are anxious to succeed because the projects grow out of their own interests. The absence of an external driving force is in a large measure responsible for this attitude.

In the Catholic school, interest in the extracurriculum activities may well be directed into spiritual channels. The content of the extracurriculum should reflect the Catholic philosophy of life. The various sodalities, guilds, and other strictly religious organizations have a salutary effect upon the individual since they give him an opportunity to practice his religion openly and in a social way. There are, however, many other activities which are not primarily organized for the realization of spiritual perfection. These, too, may become a logical outlet for Catholic Action. The members of departmental and special interest clubs, musical organizations, journalistic enterprises, dramatic and forensic societies can all assume the added responsibility of

"soldiers of the Prince of Peace and builders of His Kingdom." The assembly and auditorium period is especially well adapted because during this time the entire student body may participate in the work of Catholic Action.

The nature of Catholic Action is clearly stated by His Holiness, Pope Pius XI, and he tells us that:

"Catholic Action consists not merely of the pursuit of personal Christian perfection, which is, however, before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine, and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

Another valuable interpretation of Catholic Action is given by His Excellency, The Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate:

"In order to make clear what Catholic Action is, it may be well to explain what it is not. Catholic Action is not a mere striving for individual perfection. It is not simply this or that particular activity conforming to the principles of our Holy Faith and carried out by this or that group or association of Catholics. It is not the works of a Catholic lay organization or religious association performed in compliance with its own particular constitution. Catholic activity that is not *de facto* and officially made participant in the mission of the Bishop is not Catholic Action. Hence, Catholic lay groups or religious associations that have not a commission from the hierarchy and are not made by the Bishop of the diocese to share in some measure his apostolate are not Catholic Action, even though they labor under its banner. Since a commission must be given, it can come only from him who holds it—either the Vicar of Christ or the Bishop of the Diocese."

It is apparent that Catholic Action must be a sanctioned activity intended to help those who have been divinely appointed. The laity participates in the apostolate by cooperating with the Bishops.

As an illustration of one phase of Catholic Action a type of assembly or auditorium program may be cited. In the Central Catholic High School of San Antonio, Texas, and under the direction of Reverend Cyril M. Kuehne, S.M., a project (or one may call it a symposium) was undertaken which dealt with the Parish Church. This Project was a direct outcome of classroom instruction on the subject of *personal holiness* and *zeal for the*

*salvation of souls* where it was indicated that the parish church is the focal point at which the spiritual life is generated; the pastor, his assistants, and the teachers in the school are those charged with the task of instructing in the matter of personal holiness; and the parish organizations are an excellent medium for promoting zeal for the salvation of souls. Attention was also called to the fact that many loyal parishioners were unacquainted with facts concerning their own church. The students, therefore, decided upon the following objectives as their contribution to this work of the apostolate: (1) To give as comprehensive a view as possible of the *modus operandi* of the parish church and its lay organizations; (2) to cultivate parish loyalty and to stimulate active participation in parish activities; and (3) to impress upon the young people the need of preparing themselves to become enthusiastic leaders in their respective parishes.

Since such an undertaking could enlist the cooperation of all students attending secondary schools, it was decided to transfer the entire project to the Students' Spiritual Leadership Union of San Antonio which includes the ten High School Sodality groups.

The task of presenting the Parish Church as the center of Catholic Action required the preparation of suitable informational material and subsequent presentation to interested groups. While each high school had a share in this program, the speakers were selected with the purpose of giving as many as possible of the twenty-seven parishes local representation. In order to avoid needless duplication and repetition the moderator of the Union acted as coordinator. He outlined each speaker's topic and directed him in the organization of material to be presented; however, each student was responsible for the actual writing and preparation.

The first program was presented to a group of 600 invited guests. Present at the premiere were His Excellency The Most Reverend Arthur J. Drossaerts, D.D., the Archbishop of San Antonio, to whom the project was dedicated, pastors and chaplains of the city, representatives from various religious houses, high school and college students, and members from various parishes. This same program was repeated on five other occasions in different sections of the city so that all who were interested would have an opportunity to learn of the work of the church.

The director of this project told the assembly of the nature and purpose of such an undertaking and also introduced each student to the audience.

Limits of space preclude an extensive description of each speaker's five-minute declamation, hence, only brief excerpts will be quoted to show the manner in which the various topics were treated.

Introductory remarks were intended to show that the parish resembles a miniature city:

"The parish, like a city, has its lawfully constituted authority, its appointed pastors whose authority the parishioners admit and recognize. Every faithful Catholic sees in the pastor a representative of the Bishop, who through the Pope has been appointed by the Holy Ghost to rule the Church of God. Each parish has its varied spiritual activities, expressed in missions, retreats, novenas, triduums, sodality work, and parish society endeavors. It has its social, benefit and cultural organizations, athletic and dramatic clubs, and Catholic Action groups. Like the municipal government it, too, solves multitudinous problems of revenue, finance, and debt; of the poor and distressed; of buildings and equipment; of the school, and of the maintenance for pastors and teachers."

The subject proper was divided into two parts: The first, intended to present the Parish Church as a powerhouse of personal holiness, and to interpret the Pastor as God's instrument in the sanctification of souls; the second, consisted of descriptions of the various parish organizations which contribute and actively participate in the work for the salvation of souls.

In describing the Parish Church as the scene of personal holiness four aspects were developed. How Man's spiritual life is nurtured in the Parish Church was the theme of the first speaker who described the sacrificial and sacramental worship:

"It is in our parish churches that the faithful receive the saving waters of baptism, which makes of them children of God and heirs of heaven. It is their initiation into the church which will mean so much to them through every moment of their later life. There they receive Holy Communion and are nourished by the Body and Blood of Our Lord. The Eucharist is the center of the spiritual life in the Church. We cannot manifest too much honor and love to our Eucharistic Lord. In the Parish Church the Bishop confirms the faithful with the seal of the Holy Ghost which makes them strong soldiers of Jesus Christ. When Catholic Action requires us, as it often does, to do something

difficult we draw upon the infused spiritual energy given to us in Confirmation."

The next speaker indicated how life's most sacred memories group themselves about the Parish Church:

"The parish church is a haven to the spiritually sick. The joys, sorrows, and temptations of life are all carried there as I kneel before the Blessed Sacrament and receive many inspirations of grace, courage to carry on, and renewed hope in trial. What a help it is to slip in and kneel quietly just for a moment there before Him who understands so well! How often have I entered the church spiritually unfit—perhaps even dead,—and have left it in a few moments with life renewed, and with determination to win through God's help. Here I come to plead for those little favors that make life happy and hopeful. Here I bring my worries and my fears for dear ones. He, my Friend, awaits me and wants to relieve me of my burden—to share my joys as any other friend might. Where does He wait? Where may I find Him? When can I see Him? At any time in the parish church! God so loves the world that He is not content to watch it from His great white throne of Heaven, or from the hidden immensity that fills space. He has established little watch towers of His Providence in the tabernacle of every church. No longer a distant and remote God, He has taken up His dwelling in a little house just as high as our hearts. Day and night, sleeplessly, tirelessly, He watches over the parish and its people. Always He keeps His providential vigil, strengthening by His presence His people for their daily labors and burdens, guarding through the night like a sentry at the gates. The Christ of the tabernacle is the perfect realization of the tireless providence of God."

Then followed a comparison of the Parish Church with the Holy Land. Here the student brought out the fact that in our churches we have the counterpart of places and of events which transpired in Palestine.

The fourth speaker of this group called attention to the fact that the Parish Church is a haven of peace and recollection:

"The church is the house of God, the dwelling place of Christ, who waits for us there with a divine love burning in His Sacred Heart. The center of all devotion and recollection in the church is the tabernacle, where Christ is really and truly present every hour of the day and night. We give Him great pleasure by visiting Him there in the tabernacle, laying before Him our troubles and hardships, and asking for His help and divine grace to show us a way out of our sea of troubles. We are comforted and solaced in doing thus. Besides the tabernacle, there are other objects in the church that contribute to recollection. There is



the crucifix—a beautiful symbol proclaiming to all who observe it that this is a place of worship, dedicated to the adoration of Jesus Christ, who died to save mankind. There are the statues of Christ, of the Blessed Mother, and of the Saints. These provide an incentive to prayer and meditation and call our attention to various incidents in the life of Christ and His Church. The fourteen stations of the cross remind us of Christ's supreme sacrifice. It is in the church that we feel the full effect of Christ's admonition: "Come to me all you that labor and are burdened, and I will refresh you."

The next group of speakers interpreted the office of the priest. Two important duties of the parish priest were developed: first, the pastor was portrayed as the mediator between God and Man; and secondly, the pastor was characterized as the teacher who in the confessional, the pulpit, and in the classroom brings to the members of his parish the mysteries of God. The religious teachers, too, have a very definite task assigned to them in the work of sanctification of souls. They are important aids in the ministerial function of the parish priest:

"If the Faith is to remain strong in our land, if the work of the Pastor is to succeed and bear fruit, they must be backed up by the Religious Teacher in the Catholic school. It is for this reason that the Church in America has been willing to make such tremendous sacrifices, and thousands upon thousands of heroic women have devoted their lives generously to that portion of the Lord's vineyard that is at once so difficult and so necessary—the careful, patient, and methodic training of body, mind, and heart of Catholic boys and girls—for time as well as for eternity.

"The Religious Teacher has a most important office to fulfill both as regards the family and the Church. It is true that the elementary education of the child begins in the home. Here the children are impressed with the thought of the existence of a good, loving, all-powerful God; they are taught the holy names of Jesus and Mary, a few simple prayers, and their first notions of right and wrong. But it is the duty of the teacher to continue and to complete this elementary training begun at home. The Religious Teacher sets about the work in a systematic manner, and with the skill of an expert educator gradually leads the young boys and girls to an understanding of their duties towards God and their neighbor, the place they occupy in the merciful designs of God's Providence, the reward or punishment they can expect for their life-long service in the army of Christ the King."

In describing the Parish Church as the center of Catholic Action the students presented in a stimulating manner the aims



and functions of such organizations as St. Vincent de Paul society, the sodality of the Blessed Virgin Mary, the Holy Name society, the Legion of Mary, the Altar society, the choir, the Mother's club, and of the social organizations of the parish. The last speaker on this program emphasized the fact that parish loyalty is patriotism on a small scale, and urged attendance at services conducted at one's own parish; and then continued:

"Another excellent manifestation of parish loyalty is active participation in the affairs of parochial organization. The church and school depend on each one's support, and it is the business and obligation of every true Catholic parishioner to shoulder a part of the burden, and thus ease in the measure he can the pastor's load. To be more concrete, a loyal parishioner should make it a point to attend such parochial functions as bazaars, socials, plays, and the like, given for the benefit of the church or school. Should one be unavoidably absent, he should prove his loyalty by his financial aid, by his well-wishing, and by his interest in the affair. The loyal parishioner should become a participator in the trials and problems, in the success and failure, and in the joys and sorrows of the pastor and his fellow parishioners."

A program of this type set out to accomplish a definite task. It is too early to ascertain the total benefits and measure the results. However, there are indications that some good will be derived. As an immediate response one parish which had only female voices in the choir, now formed one of men and boys who will sing the chant. In another, definite steps have been taken to organize a St. Vincent de Paul Society. This program served its purpose if it only brought to the attention of the parishioners the opportunity to serve God in other ways than merely attending Mass on Sunday and keeping His Commandments.

The aim of Catholic Action in our schools is to train our young people to be a generation of good, loyal citizens, men and women who through their own personal holiness will have the power to influence their fellow beings to such an extent that their opinions will be accepted, their plans considered and appreciated, and their leadership followed. If we do not furnish leaders ourselves we must accept the leadership of other groups.

F. J. DROBKA.

## EDUCATIONAL NOTES

### N.C.E.A. TO MEET IN NEW YORK EASTER WEEK

The annual meeting of The National Catholic Educational Association for the year 1936 will be held in New York City during Easter Week, it was announced by the office of the Secretary General in Washington. The invitation to hold the meeting in New York came from His Eminence Cardinal Hayes. Plans are afoot to make this year's meeting of the Association a memorable one. The meeting will last three days and a large attendance is expected. Of special interest will be the program being prepared for the Parish School Department.

The Superintendents' Section was constituted a new department in the National Catholic Educational Association with full membership on the general executive board, at a meeting of the executive board in Washington. Heretofore the Superintendents have constituted a section in the Parish School Department. No group in the association has been more active in the promotion of its interests nor given it more loyal support. The new arrangement will make it possible for the Diocesan Superintendents to exert an even larger influence in the future.

Presidents and deans of 40 Catholic colleges and universities attended the annual meeting of the Eastern Regional Unit of the College Department of the National Catholic Educational Association in Atlantic City on November 29.

The meeting which was presided over by the Very Rev. Edward V. Stanford, O.S.A., President of Villanova College, discussed important topics of interest to Eastern Catholic colleges, and adopted by-laws to govern the regional unit.

The following officers were elected: Chairman, Father Stanford; Vice-Chairman, the Very Rev. James P. Sweeney, S.J., President, Canisius College, Buffalo; Secretary, the Rev. Brother Emilian, F.S.C., Normal Institute, Ammendale, Md.

The Rev. William T. Dillon, Dean of St. Joseph's College for Women, Brooklyn, was elected to serve with Father Stanford as regional representative on the Executive Committee of the College Department of the N.C.E.A.

The Atlantic City meeting was the first of the regional meet-

ings under the reorganization plan adopted at the annual meeting of the College Department of the N.C.E.A. Similar meetings are to be held in the South, the Middle West and the West.

A southern regional unit of the College and University Department, National Catholic Educational Association, has just been formed in Louisville, Ky., at a meeting attended by 30 representatives of southern Catholic institutions of higher learning.

The Rev. James A. Greeley, S.J., dean of Loyola University, New Orleans, was elected president; Sister Anastasia, dean of Nazareth College, was named vice-president; Brother Fred Junker, S.M., of St. Mary's University, San Antonio, secretary; and the Rev. Andrew Smith, S.J., dean of Spring Hill College, Mobile, regional representative to the national convention of the N.C.E.A.

#### BALTIMORE TEACHERS INSTITUTE

Fifteen hundred members of the Catholic teaching orders and others attended the first Teachers Institute of the Archdiocese of Baltimore held December 13 and 14 in Seton High School, Baltimore.

The Institute, which was held under the auspices of the Most Rev. Michael J. Curley, Archbishop of Baltimore, opened with a Mass at which Archbishop Curley spoke. The Rev. John I. Barrett, Superintendent of Schools in the Archdiocese of Baltimore, presided at the two-day sessions.

Father Barrett pointed out that since Archbishop Curley came to Baltimore fourteen years ago, enrollment in the elementary parochial schools in the archdiocese has doubled and that of the high schools has tripled. He said the depression had not affected the parochial schools directly.

Among the speakers at the sessions were:

The Rev. Aloysius J. Heeg, S.J., of Loyola University, Chicago, who gave three talks on "Vitalizing the Teaching of Religion"; the Rev. Dr. George Johnson, Director of the Department of Education, National Catholic Welfare Conference, who spoke on "The Objectives of Catholic Education"; the Rev. Francis P. LeBuffe, S.J., of Fordham University, whose address dealt with "The Teacher's Part in Catholic Action"; Miss Olive A. Whildin,

supervisor of special education for the City of Baltimore, who discussed "Some Factors Underlying Non-Learning in School," and Miss M. Theresa Wiedefeld, supervisor of elementary schools for the State of Maryland, who treated of "The Relation of Class Achievement to Class Participation."

#### MOTION PICTURE LIST OF LEGION OF DECENCY

A graded list of motion pictures, which it is hoped will be accepted in all dioceses, is to be sent out in the future with the listing of the films transferred to the center of distribution, New York.

This project is the result of action taken by the General Meeting of the Bishops held at Catholic University of America in November, when it directed the Administrative Board of the National Catholic Welfare Conference to arrange for the issuance of such a list. The Administrative Board, in turn, asked the Episcopal Committee on Motion Pictures to assume this additional task.

The film classification will in future be issued under the title National Legion of Decency List, and motion pictures will be grouped into three classifications as follows:

A—Not Disapproved.

B—Disapproved for Youth with a Word of Caution even for Adults.

C—Disapproved for All.

This designation of pictures, being a general list, confines itself to negative commendation where pictures are not disapproved. It is left to the Ordinary in each diocese to give positive praise to certain worthy motion pictures if he sees fit to do so.

The hope is expressed that all the Bishops of the country will see their way to give their support to this program as an effective means of combating the evil of immoral motion pictures. Moreover, the Bishops are asked to encourage the publication of the list of the National Legion of Decency as expressing, especially in its condemnation of bad pictures, a judgment which has their approval. The list is to be made available to the Catholic Press of the nation.

A further hope is expressed that, if the Episcopal Committee on Motion Pictures deems it advisable from time to time to call

for a united protest against some particularly immoral pictures, this protest will be taken up and sustained by common action.

#### FOURTEENTH CONGRESS OF "PAX ROMANA"

The fourteenth annual meeting of *Pax Romana*, which took place this year in Czechoslovakia, was regarded as one of the most successful yet held by this organization. An impression of serious effort characterized the gathering and the general atmosphere of piety was marked.

The two principal tasks of the Congress were a series of conferences of general order and the examination and discussion of the multiple activities of *Pax Romana*. The general theme this year was "The New Man in the New Times." The principles were set forth and the manner outlined in which these principles might be realized and translated into university life.

This year *Pax Romana* welcomed the affiliation of seven new federations of Europe, America and Asia, the adhesion of which emphasizes the world-wide character of this international organization.

Among the Resolutions adopted the following are of particular interest:

It was resolved to stress the feminine activity in the organization, in particular by sending out a questionnaire to determine the usefulness of university study for women in relation to their own personality and to society.

It was resolved that the Editorial Commission of the organization should invite Catholic students to unite in the crusade of prayer which takes place annually from the eighteenth to the twenty-fifth of January for the return of the Eastern Church to the true fold, and to suggest in university study circles that a series of works be devoted to questions regarding this union, so that a bibliography might be published on the subject in various languages. The students will also be asked to collaborate in the work of the special apostolate with the students of the dissenting churches.

It was decided to hold the fifteenth annual meeting on the Baltic Sea, during the month of August, 1936, and to have as the general theme "The Catholic University from the Viewpoint of the Christian Apostolate through the Press, the Motion Picture and the Radio.

## NEW N.C.W.C. EDUCATIONAL PAMPHLETS

The Department of Education of the National Catholic Welfare Conference announces a new series of pamphlets on Catholic Colleges and Schools.

The first of these pamphlets, which is now available, gives a statistical account of our Universities, Colleges and Normal Schools. The other pamphlets now in preparation will give similar information on Seminaries, High Schools, and Elementary Schools. It is also planned to include a *Directory* pamphlet which will cover the organization and offerings of all our higher institutions and boarding academies.

The data included in this pamphlet series were secured in the 1933-34 Survey of Catholic Colleges and Schools, conducted by the N.C.W.C. Department of Education. It has been the practice in previous surveys to issue this information in a single volume entitled *Directory of Catholic Colleges and Schools*. It is believed, however, that the present method will give a wider circulation to the statistical facts revealed in this most recent survey.

Special mention is made in the first pamphlet of the cooperation of diocesan educational authorities, superiors of religious communities, rectors of seminaries, presidents of universities and colleges and principals of schools for supplying the facts concerning Catholic education in the United States that are to be presented in the complete series of pamphlets.

Gratitude for this service is expressed by Rev. Dr. George Johnson, Director of the Department, in a Letter of Transmittal to His Excellency, The Most Reverend John B. Peterson, D.D., Episcopal Chairman, Department of Education, National Catholic Welfare Conference.

## SURVEY OF THE FIELD

The Rt. Rev. Msgr. Patrick J. McCormick, Ph.D., Professor of Education at the Catholic University of America, has been appointed Acting Rector of the University. Monsignor McCormick has been connected with the Catholic University since 1910 and is one of the senior members of the faculty. He has long been identified with the Department of Education at the University and is now at the head of that department. Since the establishment of the Sisters College in 1911, he has been a member of its faculty and since 1921 he has been its dean. He also



is one of the editors of THE CATHOLIC EDUCATIONAL REVIEW. . . . The Very Rev. Arthur A. O'Leary, S.J., was inaugurated president of Georgetown University November 23 at a colorful academic ceremony. Father O'Leary is 48 years old and is the first native Washingtonian to head Georgetown, the National Capital's oldest educational institution. The inaugural ceremony and reception concluded a two-day program for official guests of the University. . . . The Very Rev. Michael J. O'Connell, C.M., was installed as President of DePaul University at ceremonies held in Chicago December 9. Father O'Connell attended St. Vincent's grammar school and DePaul Academy, Chicago, and then matriculated at St. Mary's Seminary, in Missouri. Further study at the *Collegio Angelico* in Rome, Italy, earned him the degree of Doctor of Sacred Theology. After teaching at Kenrick Seminary and Webster College, St. Louis, he came to DePaul in 1933 to assume the duties of Vice-President. . . . President Franklin D. Roosevelt received the honorary degree, Doctor of Laws, at a convocation held December 9 at the University of Notre Dame. At this convocation, presided over by His Eminence George Cardinal Mundelein, Archbishop of Chicago, the University commemorated 400 years of Catholic Action in the Philippine Islands and the birth of the new Commonwealth of the Philippines. Carlos P. Romulo, prominent Philippines publisher, also received the degree of LL.D. at the convocation, attended by some 7,000 persons. Very Rev. John F. O'Hara, C.S.C., President of Notre Dame, was in charge of the exercises. . . . The Very Rev. Richard H. Smith, S.M., Superior of St. Mary's Manor, preparatory seminary of the Society of Mary, and former Provincial of the Society's Washington Province, died December 8. A native of Hartford, Conn., Father Smith was a graduate of Jefferson College in Louisiana and served as president of the institution for 18 years. He was 68 years old. . . . Rev. E. Lawrence O'Connell, assistant pastor of St. Paul's Cathedral, Pittsburgh, was killed in an automobile accident November 26. The driver of the car which struck that in which Father O'Connell was a passenger did not stop. Father O'Connell was widely known as an educator and orator. He was formerly a member of the faculty at Trinity College, Sioux Falls, Ia. Father O'Connell contributed a number of noteworthy articles to THE CATHOLIC EDUCATIONAL REVIEW. . . . William D.

Guthrie, eminent constitutional lawyer, died at Locust Valley, L. I., December 8 of acute angina pectoris at the age of 76 years. A former president of the New York State Bar Association, Mr. Guthrie appeared before the United States Supreme Court in many significant causes, perhaps the most celebrated being the "Oregon School Case." . . . Sister M. Francis Troy, of St. Joseph's Parochial School, Oklahoma City, pioneer educator in Oklahoma, has just been highly honored with admission into the Hall of Fame by the State Memorial Association. The honor, which was bestowed upon her by proxy at a special ceremony, is given for her contributions to Oklahoma's progress. Sister Mary Francis has taught in all parts of the state since coming with the pioneer band of Sisters of Mercy in 1885. She is one of four religious in her family. . . . A survey conducted by *The Catholic Deaf Mute*, monthly publication devoted to deaf-mutes, discloses that there are 2,365 Catholic children in 55 state schools for the deaf. Results of the survey appeared in the December issue. . . . The function of the Catholic Evidence Guild is described in detail in a new pamphlet, just published by the National Catholic Welfare Conference. The author of the booklet is Edward J. Heffron, Executive Secretary of the National Council of Catholic Men and Director of the N.C.C.M. Catholic Evidence Bureau. . . . Putting Catholic missions into the classroom is the aim of the latest book published by the Catholic Students' Mission Crusade for directors of units in grade schools. The volume, called "The Junior Crusade Moderator's Book," contains suggestions and illustrations for bringing missionary thoughts and facts about missionary work into classes of religion, reading, geography, history and other subjects. A section is devoted to games with missionary themes and there are several pages of arithmetic problems, in which all the figures are missionary statistics. The book also contains projects for promotion of mission prayer and mission-almsgiving. The book developed from a conference of teachers at the national Crusade convention in Dubuque last summer, at which it was proposed to publish a quarterly program. The program is included as a supplement, which will be issued every three months during the school year. It is part of the program proposed for the Mission Crusade by its president, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, for the development of mission

consciousness in the Catholic student body of America. . . . DePaul University, under the direction of the Vincentian Fathers, recently launched a series of weekly broadcasts in a program of education which will be carried by radio directly to students in their classrooms. The first program given by the Rev. Joseph G. Phoenix, C.M., professor of English, with a series of Bible stories told in simple language yet emphasizing the dramatic material with which the stories of the old and new testaments are so replete. . . . In view of opportunities which radio broadcasting holds out to musicians and those trained in speech, St. Mary's College, Notre Dame, Ind., has inaugurated a radio training program. In connection with this program a series of broadcasts will be given over Stations WSBT and WFAM. . . . A series of radio broadcasts to be known as the Catholic Children's Hour, conducted under the auspices of the Baltimore Scholastic Legion of Decency, was inaugurated over Station WCBM December 14. The broadcasts present a series of dramatic sketches based on "The Medal Stories." . . . The Women's International League, 532 17th Street, N.W., Washington, D. C., Washington sponsor for the Children's Theatre of New York, is planning an entertainment around the middle of January to take the place of a play. Definite announcement is to be made later. . . . Ten thousand persons were present in Public Hall, Cleveland's largest enclosed auditorium, December 8 to witness the pageant "Veni Merici" for the local celebration of the fourth centenary of the founding of the Ursuline Order of nuns. The occasion also marked the eighty-fifth anniversary of their foundation in the Cleveland diocese, under the administration of the first Bishop, the Most Rev. Amadeus Rappe. The Ursulines were the first religious Order of women established in that diocese. . . . The Rev. F. Gregory Smith, pastor of the Church of St. John the Evangelist, Denver, has been appointed Chairman of the Adult Study Club Committee of the National Confraternity of Christian Doctrine, the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., and Chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, has announced. As head of the Adult Study Club Committee, Father Smith will be in charge of the selection and development of material suitable for use by study groups throughout the nation.

## REVIEWS AND NOTICES

**The Story of the Church: Her Founding, Mission and Progress,**  
by Rev. George Johnson, Ph.D., Rev. Jerome D. Hannan,  
D.D., Sister M. Dominica, O.S.U., M.A. New York: Benziger  
Brothers. \$0.80.

Hilaire Belloc has recently told us that "History cannot be said to prove the Faith, save in the very extended use of the word "prove" to mean a general process of increasing conviction from the examination of what is revealed of the Church's action on the world, of men's attitude towards it, of the moral and intellectual activities of acceptors and rejectors compared." The same writer has also said that "it can be proved that an increasing knowledge of History does not shake the Church's claim to Divine Authority: while on the contrary, a lesser knowledge is almost invariably more hostile to that authority than a greater."

But those of us who place Christian Tradition on a level with Scriptures go much further. In the light of the years whose splendor is part of our creed, we draw from History motives of credibility and causes of confidence and serenity as we can derive from nothing else. History to us is Prophecy looking backwards; in the hand of God as they are, its laws are so safe that only the rules of mathematics are their superiors in certitude.

For these reasons we greet with gratitude the present volume, "The Story of the Church: Her Founding, Mission and Progress." The authors divide their book into three parts: The Church in the days of the Roman Empire (1-600); during the Middle Ages (600-1400); in Modern Times (1400 to the present year); always the right glorious City of God. To say it with Newman, we see here that "the Church is ever militant; sometimes she gains, sometimes she loses; and more often she is at once gaining and losing in different parts of her territory. What is ecclesiastical history but a record of the ever-doubtful fortune of the battle, though its issue is not doubtful? Scarcely are we singing *Te Deum*, when we have to turn to our *Misereres*: scarcely are we in peace, when we are in persecution: scarcely have we gained a triumph, when we are visited by a scandal. Nay, we make progress by means of reverses: our griefs are our consolations: we lose Stephen to gain Paul, and Matthias replaced the traitor

Judas." Indeed the very month when we lost a Renan we gained a Newman.

It is out of the question for us to go over the whole ground. But after earnest investigation this we may and must say. We have found the volume a compendium eminently clear, scrupulously accurate, and sufficiently complete. The style is sober, but ever attractive and interesting. The one hundred and fifty illustrations are both artistic and explanatory. Valuable are the readings from original sources appended to each chapter. Worth while also is the mnemotechnic series of summaries of the turning points in the history of the Church. In all truth we have here an ideal textbook not only for the pupils of our schools but for the general readers of our homes and libraries. Useful it will be to all, for the words of Carlyle, the Sage of Chelsea, have lost none of their truth: "Ecclesiastical history is undoubtedly more important than political history; inasmuch as it concerns us more to understand how man's moral well-being has been and might be promoted, than to understand in the like sort his physical well-being; which latter is ultimately the aim of all political arrangements. For man's true advantage, not the outward condition of his life, but the inward and spiritual is of prime influence; not the form of government he lives under, and the power he can accumulate here, but the church he is a member of, and the degree of moral elevation he can acquire by means of its instruction."

J. M. LELEN.

---

**The Chicago College Plan**, by Chauncey Samuel Boucher. Chicago: The University of Chicago Press, 1935. Pp. 344. Price, \$3.00.

So much publicity has been given to the Chicago College Plan since its adoption in 1930 that it is doubtful whether anyone interested in the problems of college organization and administration is unacquainted with its main features. Dean Boucher, the author of the present work, has contributed a chapter on the subject to *Five College Plans* (Columbia University Press, 1931); and he and his colleagues have discussed various phases of the Plan in the successive volumes of the proceedings of the Institute for Administrative Officers of Higher Institutions, as well

as in a score of educational periodicals and lay magazines. Yet, the present volume makes no mention of these previous accounts. It starts out and continues as if it were, to all intents and purposes, the first presentation of the subject. However, we are told that the object of the book is "to give the reader a reasonably clear picture of the New Plan as a whole," which, it may be presumed, he could not have gained from the above-mentioned articles. Perhaps this justifies its publication. Nevertheless, if it were not for the standing of the author, who has recently been elected President of West Virginia University, one would be tempted to think that the volume was put out as a "potboiler." The main topics treated are interesting enough, if one is not already familiar with them, but there is a great deal of needless repetition and an unwarranted amount of "padding." The latter is especially apparent in the chapters dealing with Student Faculty Relations and with Special Instructional *Matériel*, as also in the Appendices, which contain a lot of material that belongs properly in the Announcements of the University. In short, the "reasonably clear picture" is cluttered up with a lot of detail that serves only to annoy, if it does not confuse, the spectator.

EDWARD B. JORDAN.

---

**Parts of Speech and Accidence**, by George O. Curme. New York: D. C. Heath & Co. Pp. ix+370. Price, \$3.50.

This book is Vol. II of the Kurth-Curme *Grammar of the English Language*. Difficulties accumulate around any effort to bestow vitality on a complete account of the parts of speech in English, and to sustain interest through a prolix presentation of the changes of form in the history of English expression of thought. The credit of success belongs to Professor Curme, who in the Preface states his purpose pleasantly: "In this volume the author has tried very hard to gather together and put into orderly shape everything known to him about English grammatical form or English lack of it." Throughout the book he emphasizes his understanding of our speech as a development of the inner life and struggle of a nation. He treats the history of language as a living process, a growth subject to and expressing change. He does not stress this "too strongly." His quiet



insistence on this idea gives his book its unique value. What he says about prejudices against newer forms of expression, or about a too unwise conservatism in accepting improved means of diction, is wise and historically sound.

For the examples to illustrate his points American and British literary usage of today furnish most of the material. A fair proportion of samples of the usage of the earlier parts of the Modern English period are introduced in all sections of the study. Specimens of usage before the sixteenth century come in wherever such forms "throw light upon present usage or . . . give an insight into forces that have shaped our language." In the section on *Accidence* the distinctive feature is the detailed attention focused on the growth of modern English forms in the amazingly active field of the verb.

At the head of each chapter a lucid analysis of the contents gives the reader a complete outline of what is to come. References and cross-references make the search for any topic a pleasure. While the author has consulted the standard authorities to compare his observations with their conclusions his view of present-day English usage and its historical development is put down with refreshing independence. The book is a delightful study of a subject too often dry as darnel in autumn.

DANIEL S. RANKIN.

---

**Topical Analysis of Comparative European Government**, by Joseph R. Starr, Ph.D. Mimeoprint. Minneapolis: Burgess Publishing Company, 1935. Pp. 192.

Dr. Starr, an assistant professor of political science at the University of Minnesota, has compiled a painstaking, elaborate outline of syllabus with charts, tables, and lists of readings for students of comparative European governments who would see at a glance the governing systems as in vogue in Great Britain, France, Germany, Italy, and Soviet Russia as described in W. B. Munroe, *The Governments of Europe* (1931), and Frederick A. Ogg, *European Governments and Politics* (1934). As is usually the case in such outlines, it would be possible to point out minor errors as well as differences of judgment concerning inclusions and exclusions. The most ample and authoritative section deals with Great Britain though the readings are prac-

tically limited to Courtenay Ilbert's *Parliament: Its History, Constitution and Practice* (1911), Sidney Low's *The Governance of England* (1913), C. F. G. Masterman's *How England Is Governed* (1924), and Ramsay-Muir's *How Britain Is Governed* (1930). The account of France is ample with such readings suggested as Joseph Barthelemy's *The Government of France* as translated by J. B. Morris, W. L. Middleton's *The French Political System* (1932), André Siegfried's *France: A Study in Nationality* (1932), Roger H. Soltair's *French Parties and Politics, 1871-1921* (1930) and Louis Trobatas's *Constitution et Gouvernement de la France* (1930). Some of the older books might just as well be eliminated. The sections on the absolutisms of Russia, Germany, and Italy have only a nominal value and are only mere outlines based upon more or less popular surveys or studies.

RICHARD J. PURCELL.

---

**Progressive Methods of Teaching in Secondary Schools**, by Nelson L. Bossing. Boston: Houghton Mifflin Company, 1935. Pp. xvi+704. 1935. Price, \$2.75.

In this carefully prepared volume Doctor Bossing presents the modern techniques involved in teaching on the secondary school level. The author's experience as a practical educator and as one associated with problems of teacher training prompts him to make the very sane statement that "there is no *one best method*." Consequently, the various forms of method are described and emphasized from the functional point of view. Only those techniques which contribute to the realization of the aims of education are regarded as acceptable. Thus, many of the newer techniques are given an interpretation which would make them usable even in schools not especially organized for the benefit of the *method* in question.

The nineteen chapters, which are organized into five units or related groups, represent a comprehensive treatment of the subject matter. The first unit serves to orient the teacher into the nature and purpose of his task, and interprets the secondary school. Unit II gives careful consideration to the problems of classroom organization and management, usually neglected in a text on teaching method. Here the author recognizes the fact

that school management and classroom methodology are essential to successful teaching. Unit III acquaints the teacher with the teaching techniques common to normal classroom teaching situations. The presentation of teaching technique includes chapters devoted to lesson planning, the assignment, the review, the question in teaching, the verbal and the concrete illustrations in teaching. Professor Bossing is careful to contrast the mental or verbal illustrations with the visual or concrete illustrations. Unit IV presents and evaluates the most important of the methods applicable to the learning-needs of pupils at the level of the secondary school. The problem and the project methods are described not only from the standpoint of theory but from the practical applications as well. The lecture method as it applies to teaching on the secondary school level is discussed fully. The author condemns the old type of recitation of the "lesson hearing" type, and in its place he would have the socialized recitation. He points out that no elaborate or highly involved plan is required, and simplicity and utility should characterize either the formal or informal organization of the class. The rôle of the teacher is definitely indicated, and standards for judging this type of recitation are enumerated. The chapter on supervised study presents clearly the need, purpose, and function of this activity. The author recognizes the fact that emotions play an important part in education. The importance of emotional controls is pointed out, and definite techniques for the development of ethical-social and aesthetic appreciation are suggested. The problem of evaluating teaching is the concern of the last unit. Here the author provides the teacher with a basis for an understanding of the problem of evaluation of the results of teaching, a knowledge of the devices available for the varied purposes of evaluation, and with definite suggestions for the use of these devices for the determination of teaching success as well as for the improvement of general and specific teaching method.

There are many features incorporated in this book which distinguish it from "just another textbook." Teachers in service and students of educational method will welcome this valuable addition to educational literature. The book lends itself admirably for classroom and study club purposes because of its content and its excellent organization.

F. J. DROBKA.

## Books Received

*Educational*

Bell, Hugh M.: *The Theory and Practice of Student Counseling*. Stanford University, Calif.: Stanford University Press. Pp. 138. Price, \$1.00.

Franciscan Educational Conference: *Report of the Seventeenth Annual Meeting*, Garrison, N. Y., July 1-3, 1935. Office of the Secretary, Capuchin College, Brookland, Washington, D. C. Pp. 183.

Gray, William S., Editor: *The Academic and Professional Preparation of Secondary-School Teachers*. Chicago: The University of Chicago Press. Pp. 233. Price, \$2.00.

Overn, Alfred Victor: *The Teacher in Modern Education*. New York: D. Appleton-Century Company. Pp. xiv+374.

Tulpa, Leonid V., Ed. M.: *Religious Education as Character Training*. New York. Pp. xvi+96.

University of Kansas: *Science Bulletin*, Vol. XXII. Lawrence, Kansas: The University of Kansas. Pp. 546.

*Textbooks*

Ammarell, Raymond R.: *Workbook and Study Outline for Problems of American Democracy*. Philadelphia: McKinley Publishing Co. Pp. 88. Price, \$0.55.

Briggs, Thomas H., Herzberg, Max J., and Bolenius, Emma Miller: *American Literature*. New York: Houghton Mifflin Company. Pp. xviii + 764. Price, \$1.96.

Choquette, C. A., and Gauss, Christian: *A Short History of French Literature*. A translation of Daniel Mornet's *Histoire de la littérature et de la pensée françaises*. New York: F. S. Crofts & Co. Pp. xi + 317. Price, \$1.50.

Dawson, Carl A., and Gettys, Warner E.: *An Introduction to Sociology*. New York: The Ronald Press Company. Pp. xvii + 870. Price, \$4.50.

Doxsee, Herald M.: *A Practical Study of American Speeches*. Milwaukee: The Bruce Publishing Company. Pp. xv+339. Price, \$1.60.

Greenfield, Eric V.: *A Brief Summary of French Grammar*. Boston: D. C. Heath and Company. Pp. vi + 106. Price, \$0.92.

Johnson, Rev. George, Ph.D., Hannan, Rev. Jerome D., Ph.D., J.C.D., and Dominica, Sister M., O.S.U., Ph.D.: *The Story of the Church: Her Founding, Mission and Progress*. New York: Benziger Brothers. Pp. 503. Price, \$0.80.